Christian Courier

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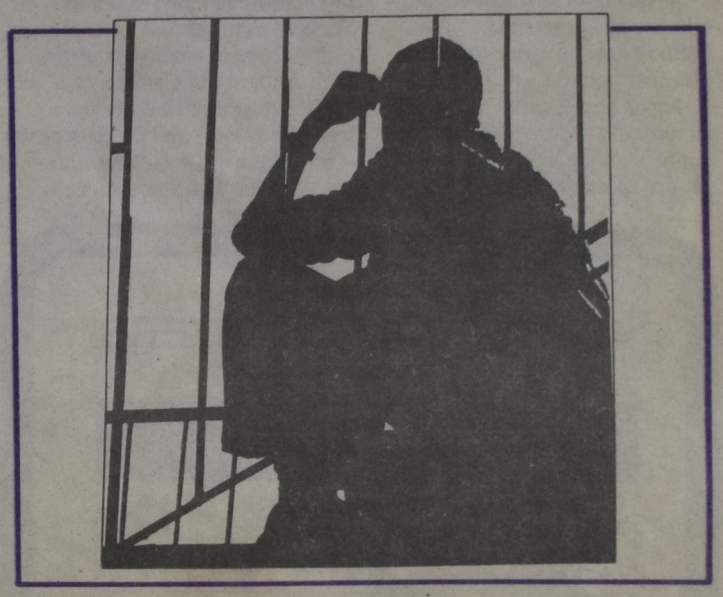
Amnesty turns pen into a key for opening prisons



Bill Fledderus

OTTAWA, Ont. — How many people do you know who have a despot for a pen pal? There are thousands in Canada, according to Jim Farris, religious communities coordinator for the Canadian Section of Amnesty International.

Farris is referring, of course, to the members of his organization, people who push for international human rights through letter writing. Over one million members worldwide now regularly write government officials on behalf of "prisoners of conscience": people who have neither used nor advocated violence yet who have been imprisoned for their beliefs, race, ethnicity, language, sexuality or religion.

Though letters may not seem a formidable weapon against guns, money and absolute power, history has shown repeatedly that letter writing does work. At the least, international letters remind officials that the world is watching how they treat their prisoners. And sometimes letters can even help get prisoners released.

Take for example the experience of Julio de Peña Valdez of the Dominican Republic, one of 42,000 prisoners of conscience who have been helped by Amnesty. He reports that "when the first 200 letters came, the guards gave me back my clothes. Then the next 200 letters came and the prison director came to see me. When the next pile arrived, the director got in touch with his superior. The letters kept coming and coming: 3,000 of them! The President was informed. The letters still kept arriving and finally the President called the prison and told them to let me go!"

Human rights abused

There is a great need for Amnesty's work. Prisoners of conscience are held in nearly half the countries of the world. Torture continues to be reported in 60 nations. The death penalty — which Amnesty opposes unconditionally — is in force in nearly 130 countries. The rape and mutilation of women by government forces is still widespread, as is the victimization of children. Governments shoot, hang, electrocute, torture and poison to death thousands of prisoners each year.

Earlier this year, says Farris, Amnesty held a special awareness campaign about the persecution of religious people. Amnesty highlighted selected cases from Chad, Indonesia, Pakistan, China, Haiti, Peru, Honduras, South Africa, Saudi Arabia, Morocco and other countries.

Abuses in these countries are reportedly being conducted against sects such as Baha'is and Ahmadiyyan Muslims deemed "officially unacceptable" by their state governments, against dissident

See **AMNESTY** — *p. 2...*

World Vision initiative seeks to value girl child

PHOTO UNESCO

"What about me?"

Bert Witvoet

ST. CATHARINES, Ont. — When you work for a Third World development agency, it doesn't take long to understand that girls and women are at the bottom of the poverty heap in most societies. Linda Tripp, who works for World Vision, can ream off example after example of how girls are at a great disadvantage in such diverse countries as India, Tanzania and Guatemala.

In India the discrimination starts before birth with gender selection, says Tripp, who is World Vision Canada's vice-president for international and government relations. Girls are considered economic burdens. She quotes an Indian proverb: "Raising a girl is like watering another man's garden."

The economic benefit of a girl's education goes to the future husband and his family, she explains, and to marry off a girl requires a dowry to boot. Little wonder that poor parents prefer boys. When girls are allowed to grow up, they do not stay in school long enough to become literate.

Because of such prevailing injustices to girls, World Vision International started its Girl Child Initiative a year ago.

That such a program is needed is evident from an article by Bettina Boxal which appeared in the *Los Angeles Times*. Boxall quotes the following statistics:

"Estimates cited by the U.N. Development Program indicate that as many as 100 million women are 'missing' in Third World countries.... The disparity is attributed to high maternal mortality, infanticide and neglect of the girl child.

"The World Health Organization estimates that more than 80 million African girls have undergone circumcision.

"In South Asia, female literacy rates are only about 50 percent of those for males.

"Data from Thailand indicate there are 800,00 girl prostitutes in that country."

Because marginalization of girls is deeply ingrained in each culture, solutions cannot be imposed from outside, Tripp believes.

"We have to ask ourselves: What are the belief systems that cause the patterns?" says Tripp.

Some projects to counter child prostitution in Thailand are in place. Research has begun in Tanzania on education about AIDS because young girls living along truck routes are vulnerable. In Guatemala research focuses on easier access to education for indigenous girls and in India on keeping girls in school longer.

World Vision is approaching Canada's Ministry of Health and Welfare for research grants on programs to keep girls in school and hopes to start a promotional campaign in early October to raise funds for the work in Thailand.

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In this issue:

David Koyzis in a guest editorial comments on the political choice of readers . p.4

An interview with Moses Ti, a Chinese pastor persecuted for the faith p.12

Lini Grol tells about her experience as a "cootie nurse" p.14

Thinkbit:

Television sets come supplied with the answer to the question: "How can we solve the complex problem of counteracting the lie spread by television?" It's called the off switch button.

Submitted by a reader

AUG 18 1993

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Amnesty seeks non-Western support

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Catholic or Buddhist groups who criticized the hierarchy of the official state religion and against priests or members of other sects suspected of holding anti-government political opinions.

Farris points out that even supposedly secular Western countries such as Greece and France imprison Jehovah's Witnesses for refusing to perform compulsory military service.

Farris' job at Amnesty's national office in Ottawa is to try to get more people from non-Western cultures and faith groups to become involved with Amnesty in Canada.

"I'm just a retired Presbyterian [pastor and professor] who volunteers part-time," he says. He has had some success with a group of Vietnamese Buddhists, he adds, but has been frustrated by the lack of response from the Muslim community. (Many Muslims are in favour of the death penalty, while Amnesty is not.)

Non-partisan

Amnesty works on behalf of all and strives to be non-partisan — it takes no formal position on social, religious and political questions. As an Amnesty brochure puts it, "Amnesty defends the activists, not their causes."

Amnesty's official mandate, says Farris, is "to contribute to the international observance of human rights as set out in the United Nations Universal Declaration of Human Rights."

Since 1961 when Amnesty was formed by three Christians — a Quaker, a Roman Catholic and a Protestant — it has gained the support of people of many other faiths. It is now a secular organization, independent of any political faction or ideology, economic interest or religious creed.

Amnesty maintains formal relations with the U.N., the Council of Europe, the Organization of American States and the Organization of African Unity. It was awarded the Nobel Peace Prize in 1977.

Accuracy most essential

Amnesty occasionally sends fact-finding missions (openly, and with permission of the authorities), but it gets most of its information from prisoners' relatives and friends, lawyers, religious bodies, community workers, humanitarian organizations, journalists, diplomats, travellers, public news media and underground publications.

Amnesty policy requires that before it can take any action on a piece of information, it must carefully check the reliability of the source and cross-check among a variety of different sources. Researchers at the International Secretariat in London, U.K., are painstaking in their work of building profiles of known and possible victims of human rights violations.

"Amnesty's research and pronouncements are highly regarded around the world for their impartiality and accuracy," says Farris.

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World Vision

...continued from p. 1

Discrimination against girls is pretty well world-wide, says Tripp. Even in the Philippines, with its matriarchical society, girls are sold into prostitution.

Even girls in Canada are not exempt from systemic injustice, says Tripp. "Girls are not encouraged to take maths and sciences, and they receive the message that unless they're slim and blonde, they're not acceptable." She points to the occurrence among North American girls of anorexia and bulimia as an indication of low self esteem.

World Vision, which was founded in 1950 to help care for Korean War orphans, operates in 94 countries.

"The agency is deliberately favouring girls," writes Boxall in the *Los Angeles Times* article. It does that by means of "sponsorship programs that assist girl children with textbook and other school costs."

Educate Africa's female population, says pan-African conference

Bert Witvoet with files from UNESCO SOURCES

OUAGADOUGOU, Burkina Faso — The Pan-African Conference on the Education of Girls has called on African governments to give girls' education top priority.

The conference, held from March 28 to April 1, attracted some 200 participants, most of them women, and included education ministers and top-ranking officials from 41 African countries.

Among the material studied by the conference was a case study of Sierra Leone, commissioned by UNESCO and Unicef. It contained such comments as the following:

"I think it is important to educate girls, but what if their father is against it? What can I do? As a woman I have no say. Even if I told their father that they should go to school, he wouldn't approve. In fact, I'd be asking trouble," says a frustrated and illiterate mother of non-school-going girls in Sierra Leone.

But, replies a male teacher from the country's Eastern Province, "it is not so important to educate girls because eventually their role is in the kitchen."

"In our village," explains a male farmer from the Northern Province, "farming comes before schooling. Teachers have problems with enrolment and retentions."

In coastal areas, it is fish marketing that takes precedence. "The fish business is lucrative. This is why girls are made to stay at home. They buy, prepare and sell the fish. Boys are reluctant to do this kind of work. They even refuse to enter the fish business...."

Cultural prejudice

These comments are, alas, all too common and demonstrate one of the major hurdles to female education in Africa, which lags behind every other region in the world in this domain.

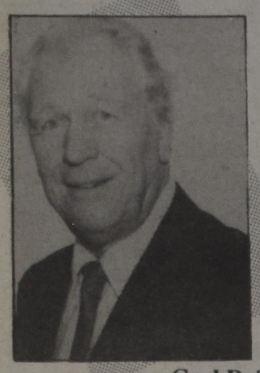
More than 60 percent of African women are illiterate, and this figure climbs to more than 90 percent in many places. Some 26 million African girls, most of them in rural areas, don't go to school and estimates show that their numbers will swell to 36 million by the close of the century.

The paradox is that few people would dispute the important role played by women in African society. It has been estimated that they do two thirds of all the work done, being responsible for virtually all agricultural and associated tasks, as well as the upkeep of the family home. Above all, women directly influence the attitudes, aptitudes, health and well-being of their children.

The conference urged wives of heads of states, ministers and parliamentarians to form a pressure group for ensuring the welfare of the girl child in Africa.

Comment

PRESSREVIEW



Carl D. Tuyl

Auntie Kim is flitting around the country looking for votes like a bumble bee searching for nectar. Already she did a bit of sucking up to Quebec's populace by giving *la belle province* shared power in some areas of employment policies. She promised other provinces similar goodies. Her effort to make peace with Ontario's premier was not very successful. After their meeting in Toronto they answered questions from the media but there were so many sparks flying all over Queen's Park somebody ought to have called the fire department.

★ ★ ★

Ontario's ruthless cut-backs are not bringing the NDP a lot of compliments. The national party is suffering political side effects from Rae's social contract and poor Audrey MacLaughlin offered her resignation which was not accepted by the brass. They knew that not even Mother Teresa could pull them out of the doldrums.

The Canadian economy is still in intensive-care state. Statistics Canada said that the total of all goods and services produced in our land remained unchanged in May after declining 0.1 percent in April.

★ ★ ★

When starting up a highly successful cookie business in Vancouver sisters Gayle and Tara Hallgreen weren't sure why they had bothered getting their arts degrees at the University of British Columbia. Gayle's degree came in an envelope plainly marked "No Commercial Value."

★ ★ ★

The Molson-O'Keefe brewery, mindful of the old proverb that cleanliness is next to godliness, did a real soapy number on its empties. The result was that 40 million bottles tasted a bit like Ajax. Expensive cleaning job! Breweries are selling "ice-beer" this summer. Nobody knows what that is, but according to the commercials it is the invention of the century.

★ ★ ★

Two professors of B.C.'s academia are using a $165,000 federal grant to study the trend toward "cluttered nests" — homes where adult children live with their parents. From my experience I remember that it took huge amounts of groceries and tolerance but that it was do-able.

★ ★ ★

Somewhere I read that General Motors is now the biggest private employer in Mexico. I found that a very telling revelation. Bureaucrats in expensive striped suits eat expensive dinners in expensive hotels, all the while trying to hammer out details of a trade agreement, but multi-national companies transfer their production to lands of cheap labour regardless whether the bureaucrats reach consent. Shows you where the power is.

★ ★ ★

The Canadian government is now considering paying for the environmental clean-up caused by the mess that companies have generated in Mexico's maquiladoras. That's like you paying for the removal of your neighbour's garbage.

★ ★ ★

Mitchell Smyth of the *Toronto Star* collected tourist announcements from all over the world. At a laundromat in Bangkok: "Drop your trousers here for best results." And in the Black Forest region of Germany someone spotted this sign at a camp site: "It is strictly forbidden that people of different sex, for instance men and women, live together in one tent unless they are married with each other for that purpose."

★ ★ ★

People in Sarajevo live in hunger, but the Serbian forces which surround the city are not about to lift their siege. The U.N. is considering bombing the Serbian positions. U.N. peacekeeping efforts in Somalia and the former Yugoslavia are not what you call successful. There is no peace to keep in either of those two situations. Peace talks between the Yugoslavian fighting factions in Geneva proceed with the efficacy of a locomotive trying to run on water.

Members of the European Community fight each other in a much more civilized manner by ambushing each other's currencies. The European Monetary System which determined exchange costs in preparation for the ECU — the European Currency Unit — is as powerless as a lamb in a lion's den.

★ ★ ★

Israel shelled Hezbollah strongholds in Lebanon. The trouble was that innocent bystanders, women and children, suffered again.

★ ★ ★

Niceties were exchanged between the semi-retired Iron Lady of England and the Chairman of the Russian parliament. Mrs. Thatcher, when asked what she would do to tackle the chaos in the former Soviet Union, answered with her usual subtlety that she would disband the Russian parliament. Chairman Khasbulatov, not bothered much with the intricacies of diplomatic nimbleness, referred in retaliation to England's former prime-minister as an "old bag." Chairman Khasbulatov is lucky Mrs. Thatcher is not in power anymore, otherwise he could have expected a visit from the English fleet.

★ ★ ★

The U.S. Midwest was flooded with all the misery connected with that catastrophe. Somehow though one gets the impression that the people there could profit a bit from input by the engineers who tamed the mighty North Sea with the Delta Werken. Sandbags against the rising Mississippi just don't seem the right strategy.

★ ★ ★

Tomatoes are ripening, reverends returning from vacation, relatives ending their visits, travel ads beginning to price return trips to the tropics and young robins leaving the nests. Can fall be far behind?

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Is it possible to integrate our faith with *any* political party?

Some time ago *Christian Courier* asked readers to contribute statements explaining the choices they would be making in the next federal election. The responses were published in several consecutive issues, and in them their authors articulated reasons for supporting the New Democrats, the Progressive Conservatives, the Liberals, the Reform Party, the Christian Heritage Party and the Confederation of Regions. The intended focus was on how they had "integrated [their] Christian beliefs with [their] support for a given party."

As I read these statements I seem to detect a certain degree of frustration in some of the writers. Although on one level they write in defence of a particular party, more than one person expresses dissatisfaction with the available options. Ruth Dale writes of the NDP "It is not that I always agree with all their policies or practices." Even Nick Loenen's argument that the Reform Party has not yet become as dishonest as the other parties reads a bit like a historian extolling the virtues of the young Genghis Khan before he had had the opportunity to ravage China. Not exactly high praise!

Nevertheless, if we Christians are to exercise our right to vote it seems we must do so in the context set by the existing parties. Thus, even after expressing reservations, the contributors go on to tell us why they judge a particular party to be more in accordance with biblical principles. Here is where we start to see disagreement — often on basic issues.

Incompatible credos?

For example, what is the role of the government? Supporters of the Progressive Conservatives, Reform and COR believe in "the limits of government," oppose "social engineering" and even view government as a "necessary evil." By contrast, Liberals and New Democrats tend to oppose a "negative view of government" and believe it has a "positive, redeeming, healing role" to play.

Similarly, the first group of parties speaks in favour of free enterprise and non-interventionist government, while the second describes the free market as a kind of "god" into whose hands the first group would deliver us. Ralph De Groot tells us that he has always been a "Conservative" — although his account seems to describe more the ideology than the party. Bill Van Dyke informs us that "Jesus was clearly not in favour of the status quo" and "preached change." Whose word shall we take?

Although these respective political credos may seem incompatible, there is actually considerable latent common ground. For example, virtually all Christians believe that government should be limited in some fashion, even those who assess its functions in society and the economy more positively.

In like fashion, those who emphasize Jesus' disagreement with the religious authorities of his day cannot seriously believe that this entails a rejection of *all* tradition, an obvious impossibility. Nor will the spiritually discerning conservative confess that human traditions are normative simply because they *are* traditions. In other words, in several key areas the expressed beliefs are at least conceivably complementary.

Probing an elephant

Still, there remain differences of emphasis which cannot be readily papered over. Why? Like the proverbial blind men describing an elephant, most Christians seem to have captured only one side of what the Gospel has to say to the political realm, and this is the source of much of their disagreement.

It is true that Scripture teaches that "we are to be neighbours to one another and demonstrate a special concern for the disadvantaged and poor in our society." Yet that same Scripture also rejects the view that "we are basically born good" and that "human reason alone is capable of improving our lot." Logically, these two tenets are not irreconcilable, yet they seem to move their respective adherents towards different partisan loyalties.

It is tempting then to conclude that the Christian alternative would be an eclectic one which pulls together all of these positive features into one grand synthetic bundle. But this approach is far from adequate because it leaves us with only a collection of separate stances on issues which may or may not fit together. (Lower taxes and more services? Sounds great, but it's probably a pipe dream.) More significantly, an eclectic approach bypasses the larger issue of the basic spiritual direction undergirding our political views. (Should we even *wish* to lower our taxes or receive more services? Do such goals conform to the principles of justice?)

Work for something better

I can most easily sympathize with Louis F. Kwantes' rejection of all the major parties in favour of a Christian alternative. Unfortunately, the CHP, even apart from its recent internal problems, has taken precisely such an eclectic approach, with a good measure of pragmatism thrown in. In many respects it is hardly distinguishable from the first cluster of parties mentioned above, namely, the PCs, Reform and COR.

Where does that leave us? In an unsatisfactory position, admittedly. In Kwantes' words, many of us feel we are "voting against certain parties and their policies" rather than eagerly supporting one of them. Since this situation will probably not change any time soon, we may well doubt whether it is ultimately possible to "integrate" our faith with *any* partisan loyalties.

For now we may have to be content to make our choices as well as we can with God's help — and to respect others' choices — while continuing to pray and work for something better.

David Koyzis

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and writes the "Across the Globe" column for Christian Courier.

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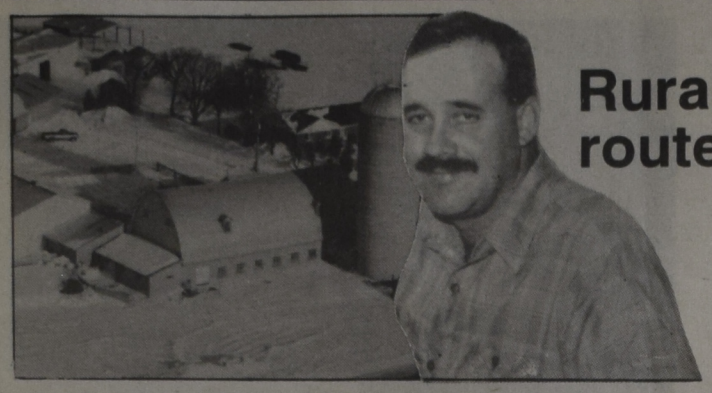

Rural routes

Maynard Vander Galien

Farmers worry about thunderstorms

I've always hated thundershowers and especially thunderstorms. When I was a child I would hide in a closet and put my hands over my ears so I wouldn't hear the loud claps of thunder.

During the night I'm up at the first rumble of thunder or flash of lightning looking outside at what is coming our way. I usually head out to the barns and close windows and doors if I think a storm with wind is coming. I don't sleep until the electrical storm has moved out of the immediate area.

Some people sleep right through an electrical storm. They don't seem to notice the flashes of lightning or hear the cracks of thunder. Or they go about their evenings as if nothing serious is going on overhead.

Town and city dwellers never seem too concerned about electrical storms. I suppose if one rents an apartment or a house and only has a bird or a pussycat to feed, one is apt not to be too concerned with white-hot lightning that can heat up the surrounding air to 25,000 degrees Celsius.

As for us farmers, it's a different story. Cattle and calves, hogs, horses, poultry and other livestock are often housed inside barns. Hay and grain are stored inside for winter use and thousands of dollars of machinery and expensive tractors and combines sit in barns and machine sheds. Hay elevators and grain augers can easily be toppled by gusty winds. One bolt of lightning can do serious damage when it hits buildings or livestock.

I found that out four years ago, early one morning in June. I had just finished milking when two loud claps of thunder signalled that lightning had struck nearby. A big wooden-frame hay storage barn on one of our farms went up in flames. I found splinters of wooden boards in the hayfield, 60 feet from the barn.

Zapped by the fireball

And one Sunday morning, six years ago, just as we started the morning milking, a bolt of lightning hit the hydro lines somewhere along the road nearby. A power surge created a fireball which roared along the milk pipeline and water lines in front of the cows. The frightened animals jumped back and bawled. I was milking a new heifer that had just freshened, and I was kind of leaning on her. I was zapped by the fireball and it took a few minutes to get my bearings.

Fortunately, no animals were hurt. After assessing the damage to the electrical systems we called our electrician, who came promptly. He noted if it hadn't been for the house and the barn being so well grounded, there could have been some very serious damage, if not a fire. A yard spotlight was burned right out of the socket and lying on the ground.

The cows got over the shock by the next milking. I didn't. I try not to have the cows in the diary barn for milking if I see a storm approaching. I'm nervous when I see the cows standing near all the steel and water lines during a thunderstorm.

And I always come home from a meeting or from an outing if I see a thunderstorm brewing nearby. Just a few weeks ago one Sunday afternoon we had a large family gathering at our nearby cottage to celebrate Mom's 83rd birthday. Everybody was having a great time. Kids were paddling around in the paddle boat. A father and his two sons were trying their luck at fishing from the rowboat. Some of our guests were swimming and no one was too concerned that the sky was getting dark and it was rumbling in the distance.

It was near chore time anyway so I quickly drove back to the farm. The brunt of the storm missed the lake and our farm but golf-size hail stones pounded a nearby village causing thousands of dollars of damage.

Caught in a thunderstorm? Beware of the oak, it draws the stroke. Beware of the ash, it counts the flash. Creep under the thorn, it can save you from harm (source: *Old Farmer's Almanac Book of Weather Lore*)

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.) and writes weekly columns in his spare time for area newspapers.

Liked prison story but not poem

We are happy to receive *Christian Courier* as a weekly communicator of so much good content.

We especially appreciate the articles on Christian social action and evangelism. A case in point would be "Ordination of a prisoner, a first in Canada" (June 11). What an excellent story about Ron Dube, who became a follower of Christ, studied for the ministry and was ordained on the eve of Pentecost!

This should give all ministries to prisoners much encouragement. Above all, what glory to God! The angels rejoice over one sinner who repents. And just think of Jesus' words: "I was in prison and you visited me" (Matt. 25).

May I give you one caution? As much as I appreciate the article on Ron Dube's life, I think the prison rendition of Psalm 100 should have been left out. The reference to God is too offensive. I can understand where brother Dube is coming from, having several friends who have been in prison. Yet the language will turn off some readers.

One such person was ready to cancel the subscription and was so upset that the whole story was no longer a blessing. You may want to be more discerning. Nor was there any explanation as to why God was referred to as he was.

May you and C.C. continue to be a blessing to many.

John Van Hemert
Stephenville, Texas

Plea to the Christian community: scratch each other's back!

In response to Minnie Meyer's letter published on June 4, 1993, I would like to say that the Canadian Christian Business Federation has also for a long time recognized the need for Christian businesses to receive support from the Christian community.

As society becomes more and more secular, support for Christian organizations, who receive most of their support from strong Christian businesses, becomes much more perilous.

Beginning September 1993, CCBF will start a program which we call S.H.A.R.E.: Supporting, Helping, Assisting, Rewarding, Encouraging. In this program Christian businesses covenant with various Christian organizations that they will support them, provided that these Christian organizations encourage their membership to support these stewardly Christian businesses. The Christian business support of these organizations comes in the form of a rebate of a percentage of the patronage which they enjoy from the Christian community.

For example, if Bert Witvoet purchases something at Grantham T.V. in St. Catharines, then Bert can take his invoice and mail it to Redeemer College, who in turn, at the end of the year, sends this invoice back to Grantham T.V. Through this activity we hope not only to maintain the strong support base for the many Christian organizations which we have established over the years, but also to create enough economic activity to keep our Christian businesses strong, thus providing employment for Christian employees in an environment where their convictions are not constantly being challenged.

Of course, these Christian businesses must provide quality goods and services at competitive prices. If we as a community understand our common responsibility for each other, then this program will be a success, our businesses will flourish, our organizations will continue to receive support, job opportunities will be created and we will be truly Supporting, Helping, Assisting, Rewarding and Encouraging one another.

J.Hans Vander Stoep
Executive Director
Burlington, Ont.

Manning bore false witness against Mulroney

Nick Loenen's and George Couperus' explanation of how they came to choose in favour of the Reform Party of Canada (June 25) makes for interesting reading. I found myself in sympathy with some of their reasoning.

Strikingly neither one made any reference to the party's leader, Preston Manning. I wonder whether they have a problem there. I certainly do.

Last fall, when the referendum campaign got into full swing, Mr. Manning discovered that there was real political gain to be made by tying the Charlottetown Accord directly to the immensely unpopular Prime Minister Brian Mulroney. And so he started to fight the "Mulroney deal."

Of course he knew full well that Mr. Mulroney wasn't even in the country when Joe Clark and the provincial premiers reached their agreement. Indeed, Mr. Mulroney showed his initial dislike for the agreement rather clearly upon his return to the country, but then decided to run with it.

Calling it the Mulroney deal was a clear misrepresentation of fact for political gain.

One is left to wonder how a born-again Christian squares that with adherence to the ninth commandment.

John Meyer
Nepean, Ont.

Music Review
by Bill Fledderus

McLachlan charms with melancholy pop, but needs to grow up

Solace by Sarah McLachlan. Copyright 1991 Nettwerk Productions Ltd. Distributed by Capitol Records-EMI of Canada. Reviewed by Bill Fledderus.

After only two albums Sarah McLachlan of Vancouver has become secure as one of the darlings of the Canadian pop music scene. That's quite unusual for someone barely into her 20s.

McLachlan appears worthy of the success she has received. She's a fine soprano who has developed a distinctive singing style, and she is also talented at both piano and guitar. She incorporates a variety of contemporary styles and techniques into her songs: urgent guitar-bass-drums rock, a cappella sections of her own layered vocals (she uses almost no back-up singers), memorable choruses, violin and keyboards for texture.

But, as her newest album shows, she also has a serious weakness: her song lyrics deal almost exclusively with failed romance. Her limited interest — perhaps a sign of limited life experience, understandable in one so young — leads to dangerous repetition of images and emotions. If the next album does not offer some new subject matter, listeners may soon grow tired of the narrow world depicted in her lyrics.

(Admittedly, she does attempt to diversify with songs such as "Mercy" and "Shelter," which cry for ... uh, mercy and shelter. But in the final analysis the melancholy introspection of songs like "Path of Thorns" and "I Will Not Forget You" dominates the album.)

It all started when...

Introspection also characterized McLachlan's first album, *Touch*, released in the late 1980s. (That first album is still her best.) At the time of its release media stories told how McLachlan's smooth soprano and *Angst*-ridden songs had caught the attention of a record company — even before she had finished high school. The stories caught the interest of many because of the faith it took for a record company to sign a recording contract with such a young artist.

Touch showed off her voice and was appealingly different from mainstream rock music. Singles from the album found an audience on college radio stations, and soon were parlayed into a wider following through videos.

McLachlan's videos revealed that she was beautiful (hey, let's face it, it helps) and, given the expense of producing videos, proclaimed that *somebody* thought the fledgling artist was worth spending money on.

McLachlan also earned points with critics by citing as influences Toronto's Jane Siberry and British wonder Kate Bush — both highly-respected for their intelligent, experimental pop.

Yearning for solace

Though McLachlan may admire intelligence and experimentation, most of her own songs seem based around a single scenario: a person goes to the beach at dusk to be alone to contemplate personal hurts such as broken dreams, lost innocence and unrequited love. She hopes "to find some comfort there yearning to feel free" ("Drawn to the Rhythm").

The songs on *Solace* — and indeed much of McLachlan's work to date — are overwhelmed by yearning for lost innocence or a lost lover, for escape from cruelty or pain — even for a return to the garden of Eden. After two albums of yearning for solace, McLachlan risks being typecast as someone who wallows in distress.

Into the fire

The song "Into the Fire" seems to address this question directly. The singer vows "no more compromise" and sings: "I will walk into the fire until its heat doesn't burn me / And I will feed the fire. (Chorus) Into the fire / I'm reunited / Into the fire / I am the spark / Into the fire / I yearn for comfort."

McLachlan appears to say that she has chosen to throw herself to the flames of life, where painful learning and growth take place. One hopes this song signifies a resolve to move on from her overemphasis on lamenting failed relationships. If she ever does, she may some day approach the stature of a Jane Siberry or a Kate Bush.

Credits

The new album was produced by Montrealer Pierre Marchand, who also produces the McGarrigle sisters (reviewed March 12, 1993, in C.C.). Marchand is also credited for playing keyboards and for making the album "a great musical experience for me," according to McLachlan's notes in the lyric booklet.

Hamilton guitarist Bill Dillon, who has also recorded with the McGarrigles, plays most guitars on *Solace* while Paul Brennan of the Vancouver band The Odds plays drums on three songs. Notable musical contributions are also provided by bass player Daryl Exnicious and drummer Ronald Jones (names which are unfamiliar to me).

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'Operation Angel Wings' sales will benefit Africans devastated by war and famine

NASHVILLE, Tenn. (EP) — The recording "Operation Angel Wings," featuring hits by top Christian recording artists, has been released by Word. Proceeds from the sale of the compact disc and cassette will benefit families struggling to rebuild their lives in African countries like Somalia and Mozambique.

The album features 15 songs by artists such as Babbie Mason, Wayne Watson and Scott Wesley Brown, as well as a group recording made during last year's Gospel Music Association Convention.

"The problem [in Africa] is so big, so humongous, what can one person do?" asks Babbie Mason. "I feel they can financially contribute. They can pray; they can act; they can buy this project to help feed the hungry in Somalia and Mozambique." Mason is featured on the new release singing "Each One, Reach One" as well as in the group song "A World of Difference," which she co-wrote with producer Cheryl Rogers.

World Relief will use the funds to supply small loans and agricultural assistance to African families devastated by recent war and famine. Creating jobs and restoring farmland will be necessary in order for people to return to normal lives.

Cinema

Orlando

Rated R
Stars Tilda Swinton, Billy Zane
Directed by Sally Potter
Based on the novel by Virginia Woolf

Orlando is based on Virginia Woolf's 1928 novel of the same name. The book was written as a kind of in-joke to Woolf's female lover, Vita Sackville-West. The novel is autobiographical in that it explores a person of ambiguous gender for whom gender is irrelevant. Woolf, though married, was bisexual at a time long before such things were openly discussed (she was born in 1882). As well as the tensions her sexual orientation must have caused, she apparently felt the social constraints of being a gifted female writer in the late 19th-early 20th century. Though she was a brilliant and influential writer and critic, Woolf was a very troubled person and experienced a complete mental breakdown in the 1930s, committing suicide in 1941.

CINEMA SUMMARIES

It's little wonder that such a person should write a fantasy whose main character, Orlando, begins life as an English nobleman during the reign of Queen Elizabeth I and one day about halfway through a 400-year lifespan wakes up to find himself a woman. The switch, Woolf says through Orlando, makes no difference whatever to Orlando's person or personality.

There is no other half

Such a story or film could be instructive if it were to explore the development of gender roles and stereotypes and were to leave both men and women feeling that they had gained new insight into how the other half of humanity experiences life. (Orlando finds, for example, that according to English law in the 18th century, she will loose the estate she owned as nobleman Orlando simply because she is an unmarried woman. She feels like the same person she always was, but is not treated as such.)

In the absence of such insight the film might at least have given us a better understanding of those who feel ambivalent about their own gender, or who feel burdened by it. But *Orlando* doesn't provide that either — even though the film's director, Briton Sally Potter, previously a maker of documentaries and "alternative" shorts, says she was attracted to Woolf's story because she relates to Woolf's ambiguity about gender.

While it's true that gender issues can be over-emphasized, merely blurring the lines of our created femaleness and maleness doesn't, as Woolf and Potter assume, allow us men and women to focus more on our common humanity. The irony is that only when we acknowledge that we *are* male and female as God meant us to be can our common *humanity* best assert itself.

This independently produced film, spurned by Hollywood as too controversial to touch, was the hit of last year's spate of international film festivals. It's overrated, however, and remains a kind of curiosity. (The acting is superb — Tilda Swinton as Orlando carries the film.) *Orlando* provides interesting glimpses into 400 years of English history but it does little or nothing to advance our understanding of what it means to be human, male and female.

Rookie of the Year

Rated Family
Stars Thomas Ian Nicholas, Gary Busey, Amy Morgan, Dan Hedaya, Daniel Stern
Written by Sam Harper
Directed by Daniel Stern.

Perhaps more than any other professional team sport, baseball has long been family entertainment. Maybe that's why most baseball movies are aimed at family audiences. This one's no exception. Improbable, and corny at times, *Rookie of the Year* is nevertheless good fun. The frequent laughter of the kids in the theatre — most of whom looked to be between 9 and 14 years old — indicated they thoroughly enjoyed this wacky story, as, it seemed, did their parents.

Henry is a 12-year-old kid from Chicago whose baseball dreams are far more spectacular than his talent — until he breaks his arm (how else but by tripping on a baseball?) and it heals with "tight tendons." Suddenly, he's able to throw 103 mph fastballs.

Meanwhile, the Chicago Cubs are having another one of many dismal seasons and are about to go bankrupt. Mostly as a gimmick to bring back the crowds, they find Henry and sign him as a pitcher. And yes, he helps turn things around and get the Cubs to the World Series.

Though this film is a pleasant fantasy, it wisely refrains from taxing our suspension of disbelief *too* much. For instance, when Henry comes to the Cubs he can throw hard and fast, but he can't pitch; he has to learn how. Then too, and refreshingly, the several "big game" situations don't turn out as we expect.

Henry learns the art of pitching from a man named Stedman (Gary Busey), a once great but now fading pitcher the Cubs are about to release. Stedman also acts as a kind of father figure for the boy (Henry never knew his father and we don't find out why until the very end.) Henry also has a warm relationship with his mother. She is a strong, loving woman who plays an even more important role in Henry's life and his baseball dreams than we first think.

Play like a kid

Rookie of the Year is a vehicle for the acting out of the baseball dreams of many North American boys (and girls), and adults, for that matter. But it keeps things in perspective, and in doing so chides Major League Baseball for what it has become — big business instead of a game. The movie's very premise says, hey, this is a kids' game; maybe bringing a kid into what has become an ol' boys' fortune-making network will remind these men they should be playing — and managing the team — with enthusiasm and abandon (never mind the salaries).

Henry learns that his sudden stardom may affect his friendships; but he and his mother try to make sure baseball won't control their current lives or their futures.

Rookie of the Year realizes that, at its best, baseball is a lot of fun but not a life-and-death matter. Thus, the movie ends in the only way it can, with Henry planted firmly back in reality.

The only jarring note in this otherwise congenial bit of family entertainment is one scene in which an all-too-common profane expression is used several times in succession. It's an unnecessary use of profanity that will rightly offend many of the large number of Christians who will undoubtedly see this film. Another phrase could haven been used to express the surprise and consternation the scene required.

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Church, Marian Van Til, page editor

Evangelicals seek voice in unified Europe

Brian O'Connell

BRUSSELS, Belgium (NNI)—Evangelicals are trying to understand what role they can play in the unification of Europe, and how they can influence European Community (EC) leaders to integrate moral and ethical values into their economic and political agendas.

At a May 27 conference in Brussels sponsored by the European Evangelical Alliance (EEA), delegates led by EEA general secretary Stuart McAllister discussed the importance of "new realities" shaping the continent and considered ways in which evangelicals can contribute toward European unification.

"We know that there may be some evangelicals in Europe and elsewhere who are not supportive of pan-European unity," said McAllister, "but if we want to in any way influence the moral direction of the continent, we have to come out of our nationalistic introspections."

Peter Kuzmic, noted Eastern European theologian and director of the Evangelical Seminary in Croatia, told delegates at a session on human rights and religious liberty that "in the current situation in Eastern Europe, freedom is due more to anarchy than design."

Kuzmic also warned that "communism has been replaced by a super-nationalism," which has been linked to ethnic and religious dominance.

McAllister, fresh from a tour of Eastern Europe, noted that the lack of strong mediating structures — unions, educational institutions, even churches — is a problem. "We have to learn ways to empower these groups so that government is not the only dominant social agency disseminating values," he said.

In position to be influential

Mike Morris, executive director of World Evangelical Fellowship's (WEF) Religious Liberty Commission, said the commission plans to speak out on behalf of persecuted believers before the European Parliament and the United Nations Human Rights Commission. The WEF, he said, is applying for the prestigious Consultative Status in the U.N.

"In doing so," Morris said, "we will have the regular and official opportunity to help set the religious liberty agenda of the U.N. Human Rights Commission. No other international evangelical agency has the constituency that we have." WEF has a membership and service constituency of nearly 150 million people. Jeff Fountain, European director of Youth With A Mission and one of the conference organizers noted that "it's high time to move beyond the simplistic [end times doctrinal] understandings of the European Community, or separationist concepts that many evangelicals reflect. We need to participate to whatever degree we can in the growing unification process."

A major focus of the consultation's goals was to help Christian leaders, educators, professionals and business people draft agendas for prayer and action. A follow-up consultation is planned for later in the year to promote involvement and integration in the EC process among European Christians.

The promotion of human rights and religious liberty will remain high on their agenda. "These best represent the unique contributions we can bring to the table in the broad ranging public debates that are taking place over European unification," said McAllister.

Netherlands Reformed synod deposes pastor, consistory

Marian Van Til, with files by Darrell Todd Maurina

GRAND RAPIDS, Mich. — In a bizarre series of events on June 30-July 1, a special session of the synod of the Netherlands Reformed Congregations (NRC) deposed the pastor and consistory of the church in which they were meeting, and the "deposees," in turn, locked out the synod while delegates were having lunch. Ironically, the synod of the 10,000-member denomination was discussing how divorced officebearers should be dealt with when the ecclesiastical divorce occurred.

The issue of divorced officebearers arose in the NRC when a pastor, Dr. Joel Beeke, was "divorced on biblical grounds" in 1986 *after* accepting a call to First NRC of Grand Rapids (the church where the recent special session of synod was held).

In 1988 Beeke's divorce came before the NRC synod, with a study committee ruling that "an officebearer who is declared an innocent party in a biblical divorce situation by means of adultery may not be disciplined." The committee "stressed that this case was now closed and is not to be surfaced again."

But surface it did because some in the church didn't like the way the committee had handled the matter. Thus, a new committee was told to address more "clearly" and "decisively" whether it is appropriate for those divorced on biblical grounds, or divorced and remarried, to remain officebearers.

No leniency

Beeke's classis had appealed the procedure the new committee used to gather information, but the special synod voted it down. Fraternal delegates from a Dutch, sister church of the NRC urged leniency, saying that a new study would be profitable. Sentiment in the synod, however, was for immediate action.

Beeke and his consistory insisted that, whatever was decided, they would abide by Scripture and the church order. When synod pressed Beeke to say ahead of time that he would abide by whatever decision synod would come to, he refused, reiterating that he and his church would be "obedient to Scripture and the church order."

When pressed again, Beeke said he would speak only for himself, but offered to poll the members of his consistory, all but one of whose 19 members were in attendance. Their position did not change.

Wanting a yes-we'll-comply or no-we-won't answer, however, synod voted 15-4 to depose Beeke and First NRC's consistory.

It was then, during a lunch break, that two consistory members and the denominational attorney asked the synod to meet elsewhere after lunch. When they refused the church's locks were changed and delegates' briefcases were set out in the parking lot.

Seventy-seven percent of the male members of the congregation voted to leave with Beeke and the consistory (women can't vote). One elder and two deacons stuck with the synod and were thus declared by that body to be the "official consistory of the continuing First Netherlands Reformed Congregation."

It is not clear what will happen next. Beeke and a number of NRC members left for a study tour in Scotland shortly after the deposition.

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Church

Compassion without justice not enough to deal with abuse in church, says therapist

Bill Fledderus

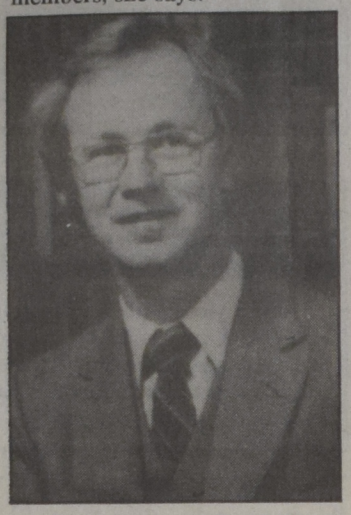
ST. CATHARINES, Ont. — Until this year, most church leaders have been learning how to deal with abuse in the church by trial and error, says Mirth Vos, a therapist in St. Catharines, Ont. But an increasing number of church officials are now concluding that compassion without justice does not serve the perpetrator (or the victim) well.

"Because of our ability to be forgiven in Christ, we had thought [quick repentance and] forgiveness would solve the pattern of abusive behaviour, but we've been disappointed" by a number of repeat offenders, she says.

Assuming that the work of regeneration will take place on its own is a mistake, Vos has concluded. "The new tool we need to use to meet abuse is justice and not forgiveness, however bizarre that may sound," she says.

Church leaders learning

"Christians are really just beginning to deal with abuse" in the church, says Vos. Many still deny the need for the church to address the issue or the prevalence of abuse among members, she says.



Rev. Al Dreise.

Denial is evident in "the tendency of churches to protect or shield members who are perpetrators," says Vos. For example, she cites stories of clergy and Christian school teachers who have often been let off with early retirement.

Christian leaders are "becoming increasingly aware that we have been inadvertently colluding in the protection of abuse perpetrators" in our church communities, says Vos. Pastors from her area realized that complicity this spring, she says, when they and their spouses "compared notes" at a retreat which dealt with abuse. (Both Vos and her husband, Jack, pastor of Covenant Christian Reformed Church in St. Catharines, attended the retreat.)

The retreat also helped some church leaders to realize that "abuse is a multifaceted behaviour which the church cannot solve." Vos uses the example of embezzling. "The church doesn't presume to 'cure' someone caught in a crime such as embezzling, and it should not presume to make itself responsible for curing abusers," she says.

Some Christians still need to realize that physical and sexual abuse are crimes which require the involvement of the law and not matters which church authorities can legally deal with on their own.

Arduous forgiveness

Leaders of Christian organizations need to realize what the law says about abusive situations, says Rev. Al Dreise, executive director of the Salem Christian Mental Health Association. His organization has produced a pamphlet which outlines when officials are obligated to approach the law.

Dreise is interested in the theological and psychological implications of abuse as well as the legal ones. "The church is waking up to realize that people don't forgive at the drop of a hat. It can be a long and arduous process for a survivor to reach the point of truly being able to forgive. It depends a lot on where the abuser is at," says Dreise.

Repentance on the part of the abuser is helpful, he explains, but in cases in which the abuser does not own up to his crime (or has died), the survivor needs a strong emotional and spiritual support community, Dreise says.

Distasteful subject

Abuse is a distasteful subject which most people don't want to learn about, asserts Vos. "Some are sick of the subject because they feel it is being exploited and that people are wallowing in it" on popular talk shows, she explains. Others see abuse as something "out in society" and "denial comes in in attaching it to the Christian community," she says.

Vos speculates that many people also resist "tangling with the issue of abuse" because the sexual component of abuse is a difficult subject for them. "Many found their own sexual development to have been very difficult, ragged, painful or even destructive," she suggests. Men in particular, she says, may hesitate to learn about abuse because they don't want to be forced to take a second look at some of their past sexual experiences.

Facing the fact that there is an abusive tendency in all of us is difficult and frightening, says Vos. Many people have slight suspicions that they have something in common with the behaviour of abuse perpetrators, and they resist learning about abuse because they are afraid that their suspicions may be confirmed.

Such suspicions and guilt over past "sexual mistakes" contribute to people's unwillingness to seek complete justice for abuse cases they may encounter as adults. "People think, 'Who am I to take a hard line and pursue this when my own hands are not totally clean?'" she says.

Rev. Peter Nicolai, pastor of Emmanuel Christian Reformed Church in Calgary, ventures a related conclusion: "People often want sermons to emphasize sin, but when they have to confront the reality of a sinful abuse situation in the church they show themselves to be soft as a cow-pie."

Mountain of postcards secures pastors' release

MISSISSAUGA, Ont. (VM) — Hundreds of thousands of postcards and pieces of chocolate candy, mailed by concerned Christians on five continents, helped secure the early release in April of two Vietnamese Christian pastors, *The Voice of the Martyrs* revealed in June. Pastors Tran Dinh Ai and Tran Mai walked free following a worldwide campaign organized by *The Voice of the Martyrs*, an international evangelical mission that helps persecuted Christians in Communist, Islamic and other countries that restrict the Gospel. Each pastor served only one-third of his sentence.

"The 'sweetness' of our campaign stunned the authorities in Vietnam," said Alan Sharpe, director of development with the Canadian office of The Voice of the Martyrs.

Hundreds of thousands of Christians responded to the mission's May 1992 global appeal to send pre-printed postcards to the Permanent Mission of the Socialist Republic of Vietnam to the United Nations, and to the general secretary of the Socialist Republic of Vietnam.

"Our supporters have been writing communist and other governments to secure the release of Christian prisoners for decades, and we thank God for having blessed the effort of our work in Vietnam," said Sharpe. "The work and protest must go on," he added, "because there are still many Christians suffering in Vietnamese jails."

Religious activities without permission

Both released pastors are members of so-called "underground" house churches that are sprouting up across Vietnam and China in the shadow of state-controlled official churches. Pastor Tran Dinh Ai, married with three children, was imprisoned for preaching without a license. His sentence was tripled from three to nine years because he refused to name other pastors in the underground church. Pastor Tran Dinh Ai had been arrested before for similar reasons, and held for short periods.

Pastor Tran Mai was warned of the date that he would be arrested, but continued to preach anyway. He was arrested on Oct. 31, 1991, and was given a three-year prison term for "pursuing religious activities without permission."

The official Tin Lanh church in Vietnam, like the Three-Self Movement in China, has dedicated Christians who worship publicly. But in many areas, these churches require authorization from the communist authorities for dates of worship, length of service and sermon content. The pastors, like their fellow house-church Christians in Vietnam, felt that this control did not fit Christ's unrestricted Great Commission to spread the Gospel to "every creature." They took their pastoral work underground, and were imprisoned for doing so.

"Christians in the West can learn a great deal from their persecuted brothers and sisters elsewhere in the world," said Sharpe. "Many of the underground congregations in Vietnam fast and pray every two months for their Communist persecutors — and for the apathetic churches in the West."

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O, Canada

The War Cry *of June 26 has some positive things to say about Canada. It wants us "to stop and count the number of good things that Canadian citizenship bestows." At the same time it issues a warning against the growing trend of godlessness in this country.*

"Last year our prime minister took great pride in proclaiming that Canada was rated first among 181 countries in the world for quality of life. At a time when many seem to take delight in depreciating and denigrating everything that is good and wholesome, one cannot fault Mr. Mulroney for his sense of pride in Canada.

"This year, according to a recent report from the United Nations, we have slipped to second place. Not quite as good as last year, but second place is nothing to mock. Japan slipped ahead of us with Norway running a close third. The ranking system takes into consideration a complex formula measuring everything from sexual equality, pollution and standards of living to the level of violence in society.

"Canada is what we make it. It is what we make of our lives; it is how we build our families; it is how we develop our churches; it is how we fashion our society. If we forsake the Lord, we should not be surprised to find it necessary to pay the price of our disobedience. The price of godlessness is high. Many families have not been schooled around the altar of prayer, and thus find their family unit fragmented when tough times come. Many have traded the place of worship for the golf course. Sunday is no longer a sacred day — a holiday perhaps, but not a holy day.

"Only those blinded by ingratitude can fail to see how fortunate and favoured we are. It is time to reflect quietly, and be grateful."

Better marks for Mulroney

In the May 7 issue of **Christian Courier** *we quoted two articles from the church press that gave an assessment of the Mulroney years. He received poor marks for his performance. However, Dr. John Redekop, who teaches political science in Waterloo, wrote an article in* **Christian-Week** *in which (besides some critical comments) he had good things to say about the Mulroney years. Let us hear those comments too.*

In a significant number of policy areas the Mulroney-led government has a satisfactory to good or even very good record.

— While some critics insist that Mulroney spent far too much time on constitutional matters, many others, mainly in Quebec, commend him for striving hard to bring positive closure to the long-standing constitutional impasse.

— Aboriginal Canadians are still widely marginalized but the Mulroney government has done more than any other to address at least some of the problems.

— In foreign affairs most observers, I should think, would give the Mulroney government generally high marks.

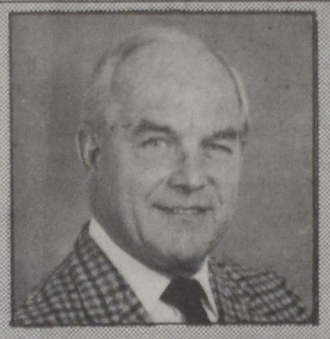
— The Mulroney government was prepared to make some politically tough but correct decisions such as the severe restrictions of East coast fishing and the continued acceptance of large numbers of immigrants, including destitute refugees.

— While some Canadians would fault Mulroney for it, he has, in fact, probably done more to strengthen the French in Canada than any other prime minister.

— Provincial governments and vast numbers of Canadians berate the Mulroney governments for "cutbacks" to the provinces. In fact, about the only thing which has been cut back is the rate of increase. In 1984 federal transfers to the provinces totalled $23 billion. This year they will reach $39 billion.

— While many farmers are hurting badly, the Mulroney government has, in fact, spent huge sums in providing assistance.

"The human condition seems to include a greater readiness to criticize than to give credit. As Christian citizens we should not allow negativism to distort our assessment. The Mulroney governments have done much that is decent, fair and progressive. I think not only of smoke-free airplanes and more generous payments to needy children. I think also of the fact that after nine years of rule by Mulroney's Tories, Canada stands, according to the U.N., as the best or second best country in the world in which we live."



CANADIAN CHURCH SCENE

Jacob Kuntz

No to musical instruments

***In the* Mennonite Reporter** *Isaac R. Horst has a regular column, "Order voice." In it he tells about customs, convictions, opinions among Old Order Mennonites. In the July 12 issue he shows us "why Old Orders oppose musical instruments." We quote excerpts:*

"The Old Order Mennonite church has always been firmly opposed to musical instruments. Mouth organs have been reluctantly tolerated; but any other form of instrumental music has been looked upon as being unedifying.

"The human voice, raised to God in praise and thanksgiving, is a form of divine worship. No man-made instruments will improve that worship.

"A Mennonite conference at Berlin [i.e., Kitchener, Ont.] in 1879 re-affirmed that musical instruments shall not be approved. At the conference in 1886, it was resolved "that we are unanimous that musical instruments have no room in the Gospel, and we are agreed to testify against them, and exercise our influence to foster awareness that the church members put them away. Each preacher and deacon shall take time to deal with the members in his church who have them, according to Matthew 18."

"George R. Brunk I, bishop, evangelist and writer, wrote as follows:

"'People say the harp must be a good thing, for it drove the evil spirit away from King Saul. Let us examine the passage in 1 Samuel 16: 14. God sent the spirit — the instrument drove it away; therefore the instrument worked against God.'

"'God does not cheer a man in his sins — the instrument did cheer Saul in his sins; therefore the instrument worked contrary to God. The instrument made Saul feel better without making him better; therefore it worked against his salvation.'

"'What is the instrumental music but man's poor imitation of God's wonders? The prophet Amos said, Woe to them that chant to the sound of the viol, and invent to themselves instruments of music, like David.'"

Welcoming strangers

In March the Canadian Conference of Catholic Bishops issued a "pastoral message" on the acceptance and integration of immigrants and refugees to build a community of togetherness. Short excerpts of the message appeared in **Catholic New Times** *of June 27 and show us how Canadians, according to the bishops, should receive immigrants and refugees.*

"Canada is no more immune than other countries to the fear and hostility that fan outbursts of xenophobia and racism

"While Canada has agreed to admit up to 250,000 immigrants a year over the next several years, there is increasing public pressure to shift the balance of those admitted in favour of business and independent immigrants.

"The challenge facing a nation such as Canada, then, is one of forging a consensus about the balance it should maintain between its genuine immigration needs, which includes accepting people who can make a significant economic contribution, and more humanitarian responsibilities.

"We firmly believe that our church can realize a part of its prophetic mission in the world as it approaches the third millennium by fundamentally committing itself to welcoming immigrants and refugees, with the goal of forming a more harmonious community of togetherness. We feel that the current context is ripe for the entire church to mobilize itself in order to sow the seeds of sharing, solidarity, acceptance of newcomers, respect for the disenfranchised, fairness, goodwill, justice and love."

Jacob Kuntz is a retired pastor of the Kitchener Christian Reformed Church who now lives in Brampton, Ont.

Family

Small Talk

by Alice Los

A knot in my stomach

When this column had not even reached its embryonic stage there was a call from C.C.'s associate editor asking if I could write my column extra-early this time. The knot which had been in my stomach all morning because of other pressing demands tightened. I said I would do my best, which is my standard response when I feel beset by pressures. Freely translated it means "Leave me alone — can't you see I'm losing it already?"

Usually it causes my attacker to back off, and I move into a blissful feeling which a psychologist would call a state of denial. Occasional pinpricks in my conscience become easily dismissed. But meanwhile my unconscious mind has one more nagging issue crowding it and that's where the trouble starts.

There's a direct connection from that netherworld of my thoughts to the knot of my stomach, and whenever I become too comfortable with the state of affairs there's a painful tug on the knot. It's a reminder that I have other things to do besides sitting out on the deck. I have promises to keep. A promise to visit, a promise to take a grandchild shopping, a promise to myself to clean that closet, a promise to the editor to do my best.

If I want the knot to disappear I had better fulfil these promises one at a time even if I don't know yet where to start — but the editor will probably win out.

I already knew long ago that body, mind and soul are a delicate unity with the mind playing a powerful role. A fretful frame of mind causes aches and pains all over the body. An angry mind eats away at precious energy and harms the soul. Did not Solomon or one of his wise contemporaries say, "A heart at peace gives life to the body, but envy rots the bones" (Prov. 14: 30)?

It works both ways, then. Peace of mind promotes physical well-being. Oh, we have been so fearfully and wonderfully made!

Many people, like me, fret easily because we forget about the birds of the air. They do not sow or reap or put in storage, but even so their heavenly Father cares for them and he tells me he'd do the same for me if I would let him (Matt. 6: 25-27). Others live with constant anger, which leaves no room for even a hint of peace. Still others brood about their own inadequacy, their status in life or whatever else may claim most of their thoughts. It's all so self-centred.

It's also a sad neglect of Phil. 4: 6-7, where we are urged to "not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus."

Enough said.

Alice Los lives in Listowel, Ont.

A tribute to a life well-spent

In memoriam: Gordon Spykman

Paul G. Schrotenboer

On July 13 Dr. Gordon J. Spykman died after a three-day illness. His health had been failing somewhat as the after-effects of the polio he suffered as a child took their belated toll.There is no person with whom I have felt a closer bond as a friend and as a fellow worker. Gordon and I got to know each other when in August 1952 he and his wife, Eleanor, and my wife, Bernice, and I sailed to Amsterdam to study at the Free University. Three years later Gordon and I both received degrees from the "VU" and in June 1955 we both became candidates for the ministry in the Christian Reformed Church. We both accepted calls to serve churches in Ontario — Gordon in Blenheim and I in Ottawa. Gordon left Blenheim a few years later to teach theology at Calvin College, where he continued until he retired from the department of religion and theology at age 65. There he made his greatest impact.

Prolific writer

Gordon displayed a special gift of speaking the truth forthrightly in love. He also showed a flair for writing. He became active in adult education materials and wrote a number of study guides for CRC Publications. He wrote a number of monthly meditations for the Back to God Hour as well.

Gordon had a hand in writing "Report 36" and "Report 44" for the CRC synod, both of which expounded the nature and extent of biblical authority. The overall effect of these two studies on the church was wholesome.

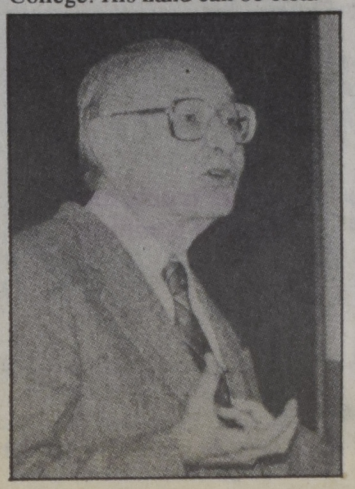
One of the more important contributions Gordon made was in the writing of the contemporary testimony "Our World Belongs to God." The testimony is widely used in congregational worship.

Gordon's contribution stemmed not only from his work in the church but also in the college. Twice he took an active role in the study project of the Calvin Center for Christian Scholarship. The first resulted in a publication on equity in education, *Society, State and Schools*; the second, on social justice, under the title *Let My People Go*. He wrote on creation and evolution for his colleagues.

In his last appearance before the CRC synod two years ago he staunchly defended the testimony of Genesis concerning the origin of humanity, and his appeal won the day.

Beyond the CRC

Gordon's activities were not limited to the Christian Reformed Church and Calvin College. His hand can be clear-



ly seen in the booklet that was adopted by the WEF in 1986: "An Evangelical Perspective on Roman Catholicism."

It was primarily in my work for the Reformed Ecumenical Synod (now, Council) that I repeatedly looked to him for a contribution to the studies we were undertaking. He did the lion's share of the work in the *Testimony on Human Rights*. It is, in my opinion, one of the most significant publications the RES has produced.

A major contribution

Gordon Spykman' *opus magnus* was his book on systematic theology, *Reformational Theology: A New Paradigm for Doing Dogmatics*. It has been received with appreciation not only in North America but abroad. Just before he died, but after he himself could learn the good news, his family was told that the book would be translated into Spanish.

The most recent essay that Gordon was working on was on the order of creation.

On Saturday, July 10 (John Calvin's birth date) Gordon put his last words on paper, written in longhand. He had written them, as his daughter Eve Lynn said, after a restless, dream-filled night. The finishing touches were lacking.

Gordon's work in this life is finished, but not the effects of that work. Gordon J. Spykman has made a lasting contribution to God's people, calling us to honour Christ in the wholeness of our lives.

Dr. Paul G. Schrotenboer lives in Grand Rapids, Mich., and is the former general secretary of the Reformed Ecumenical Council (REC).

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A Christian 'without a future' tells about his life with Christ

Bert Witvoet

Across from me sits Moses Ti, a healthy and energetic Chinese evangelist to the Chinese. His face easily breaks into a smile. There is nothing in his appearance that suggests a time of persecution and extreme suffering, except perhaps for a certain strength of personality and a hint that nothing will deter him from his service to God. The story he is going to tell me takes me into a life of faith tested by severe punishment, isolation and deprivation.

We are seated in an air-conditioned room in the Scarborough home Moses and his wife, Mary, inhabit for a few months while he acts as temporary pastor of the Toronto China Bible Church near Yonge and Bloor streets. Moses has agreed to tell me about his faith journey in communist China.

His command of the English language is not perfect, but he carefully phrases his sentences well enough for us to need little help from his interpreter, Connie Lau. Together we sit without changing position for three hours. Is it the discipline of this man's faith that anchors us so firmly to the task of speaking and listening, or are the Chinese naturally able to sit still for hours?

Rooted in faith

Moses is a third-generation Christian who left mainland China in 1981. He remembers going to the Shonghua River in the city of Jilin, in northeast China, where his grandfather, a peasant, would preach the Gospel. "It was a very simple message he brought," Moses recalls: "Believe in Jesus Christ or you will perish."

Moses' father was a medical doctor who, during the occupation of China by the Japanese army, was president of a Japanese hospital. There were many pressures on his father, says Moses, and, as his father succumbed to them, his faith grew lukewarm. The surrender of the Japanese in 1945, followed by the take-over of mainland China by the communists in 1947, did not improve his father's spiritual outlook. "My father's faith became even less strong," recalls Moses. Both his mother and his father attended church only sporadically.

The death of Moses' mother in February 1949 shocked him into the realization that everybody has to die one day and face God. He decided to attend church again. Moses listened to the Gospel and responded by confessing his sins and opening his heart to Jesus Christ. He was 16 years old.

Gospel tracts and Marxist teachings

When the Communist Party took over his city on June 2 of that year, society began to change. Moses did not let that stop him from evangelizing his classmates, his teachers or anybody he met during the course of a day. Everyone in his high school knew that Moses was that "crazy" Christian handing out leaflets.

PHOTO COURTESY MOSES TI

Moses and Rachel Ti, December 1984.

But Moses also became interested in communism. He thought that the communist ideals were basically in harmony with the Gospel. Displaying the same enthusiasm with which he formerly distributed Gospel tracts he now started attending party events. He did not deny his faith, he says. He just put it aside for a while.

Champion of righteousness

But then several events, and particularly one incident, made it clear to him that communism and Christianity were irreconcilable entities after all.

Moses had a good voice and decided to join the school choir. It was a big choir and a good one, Moses recalls. The new director of the choir was a country bumpkin who, because he was a member of the party, had been assigned to lead this group of young singers. It did not take long, however, for some of the young women in the choir to begin complaining about being sexually harassed by the choir director.

Knowing that Moses was not afraid to speak up for his convictions, the young women asked him to complain on their behalf. Sure enough, Moses courageously criticized the choir director in front of everybody. The whole choir supported him in this effort and even chose him as their new director. Moses laughs when he thinks of it. "I was only 16 years old!" he snickers.

No truth, no justice

But the choir director and the local party leaders did not laugh. That weekend, when Moses was alone, cleaning a classroom, five men, one of them the choir director, rushed into the room, closed the door and beat and kicked him severely.

After they left, Moses stumbled to his feet, bruised and bleeding. He couldn't report to anyone because it was Saturday night. The next Monday morning he planned to register a complaint with the principal of the school. He also counted on the party to support him. But the principal had been replaced by a party member, and the new principal singled him out during the morning assembly, accusing him of having behaved badly last Saturday evening, attempting to beat up party members.

Moses was shocked and angry but he was not permitted to defend himself. Later that morning he asked to see the principal. But the new principal did not want to see him and instead sent a lower party member to talk with him. This fellow asked Moses to confess to his misdemeanor and to engage in what the communists call "self-criticism." Moses refused to sign a confession of guilt, however.

Full surrender

This incident and others led Moses into a different kind of confession, however. He realized that he had chosen the wrong path when he supported communism and that he had neglected his relationship with God. He turned to the Lord and confessed his sins to him instead of to the party. From that time on he attended as many church meetings a week as he could manage.

Moses recalls a special two-day retreat he attended from Dec. 31, 1950 to Jan. 1, 1951. There God's love filled his heart in a way he had never experienced before. He heard God calling him to complete service. "I knelt down and offered my whole life, " recalls Moses. "I gave up all my ambitions of becoming a doctor like my father. I would become a missionary if God willed it so."

But because every seminary was controlled by the Communist Party, Moses was at a loss as to how he could study for the ministry. He no longer trusted the party. His father, meanwhile, asked him to enrol at Shantung University to study biology. Moses complied and studied at Shantung for four years.

Every day he was taught Darwinism and evolution, he says. But he kept the faith. Together with other Christian students he started a campus fellowship group called the Youth Christian Fellowship of Qing Dao City.

Unpatriotic behaviour

It was at university that Moses would face the greatest crisis in his life. The student fellowship, of which Moses was president, refused to join the Three Selfs Patriotic Movement (TSPM), a communist-inspired organization that all churches and Christians groups were expected to join. The three "selfs" stand for self-government, self-support and self-preaching, as opposed to being influenced in any of these by foreign missionaries. Even today churches have to register with this organization. On the surface it is nationalism that motivates this movement. In reality, the TSPM is a vehicle by which the Communist Party can control church life in China.

> ***"I knelt down and offered my whole life."***

Because of the fellowship's refusal to join the TSPM, the Communist Party asked the university to "criticize" Moses Ti. Every other church and Christian group in the city had joined the TSPM. Who did this biology student think he was? For three months Moses was publicly accused at every conceivable meeting the university held of being a counter-revolutionary.

'Who supports you?'

Moses and the Youth Christian Fellowship of Qin Dao City stood firm, however. Twice a week the group of about 200 to 300 high school and university students held prayer meetings. "The Holy Spirit worked in our midst," says Moses. "We were so deeply touched."

It wasn't long before Moses was taken to the basement of the university and kept in isola-

Feature

tion for three months, watched over by three or five people.

You love your future

Some time later, Moses was brought before the general secretary of the university. The man told the guards to leave and close the door. He approached Moses and, in a kind, fatherly tone, said, "Our Communist Party loves young students. We love you. You love your future, right?"

"Yes," answered Moses.

"If you deny your faith and write down your confession, we will give you success. If you tell us we are wrong, we will give you failure. Before we asked you to come in here we decided that we will send you to Moscow University to study biology for seven years. After that you will be employed at the Beijing Institute of Science and Technology to do research. This is your future if you join the TSPM. But if you don't confess, you will not have a future — you will lose everything. Consider seriously what I am offering you. We do not eat our words. I will give you three days to give me an answer."

Moses smiles when he thinks back to that moment. "I replied, 'No, don't give me three days. I will answer you right now.'

"'Very good,' said the general secretary, 'what is your answer?'

"I said, 'I don't care about my life now, why should I care about my future?' "

The general secretary kept silent for about a minute. Then he stood up and ordered Moses out of the room. The guards brought him back to the basement.

To prison

Three days later, on the weekend, Moses says, three strong men crashed through the door of his room and called out, "Are you Moses Ti?"

"I am he," Moses answered. He laughs when he tells me this part of the story. "I was naive," he admitted between ripples of laughter. "I thought if I said it that way they would fall down, just like when Jesus was arrested. But they didn't fall down. They showed me a piece of paper and said, 'You are under arrest.' They put handcuffs on me and took me to a prison by jeep."

The prison experience was gruelling. Moses spent 15 months in a cell that had no furniture, no toilet and no washbasin. During the day he sat on the ground; during the night he slept on the ground, continuously handcuffed. Twice a day he was brought food. Only twice during that 15-month period was he allowed to wash himself.

Never was his faith tried as sorely as it was here. He became weak and depressed. He felt that the Lord had left him. From time to time he was told that he would be set free if only he would deny his faith. Moses did not know what to do. "My head said to me: 'Deny Jesus,' but my heart said, 'No.'"

Finally Moses hit upon a scheme. He would learn from the Apostle Peter. Peter had denied Jesus three times and then he had been forgiven. Moses would deny Jesus only once and then, after he was set free, he would confess his sin and Jesus would forgive him. Moses laughs as he talks about this little scheme which, during his time of depression, seemed so sensible.

The voice within

"One day the judge asked for a face-to-face meeting with me," recalls Moses. "He asked me in a gentle voice, 'Do you still believe in God now?' I was ready to say, 'No,' but before I knew it I was saying, 'Yes, I still believe in God. I believed in God before and I will believe in him forever.'

"I don't know why I said that," says Moses. "All I know is that it was not me who had spoken. Something in me produced those words. The Holy Spirit kept me from stepping over the edge of the cliff."

No sooner had Moses made this confession than he felt a strange feeling of comfort wash over him. Above all, he realized that the Holy Spirit still lived in his heart and that God had not left him.

"You still believe in God?" the judge asked incredulously.

"Yes, I believe now and forever."

"Are you still praying?"

PHOTO BERT WITVOET

Moses and Mary Ti, July 1993.

"Yes."

"What do you pray?"

"I confess that I'm a sinner."

"Yes, I know, you're a sinner. What's your sin?"

"First, I'm not loyal to God. Second, I'm proud; I look down on others. Third...."

"No, stop it. I'm not talking about your religious sins. I'm talking about your political sins, your counter-revolutionary sins."

"No, I have not committed any political sins."

At that point the judge changed his attitude. "Our policy is freedom of religion," he said to Moses in a cooler voice. "But freedom of religion is only for citizens. You're not a citizen anymore. You're a prisoner and a prisoner has no rights."

Moses was sent back to his cell.

"From that time my spirit revived," says Moses. In the spring of 1957, he was finally released.

But being out of prison did not mean freedom for Moses. He was constantly watched. And the full weight of the words of the general secretary of Shantun University fell on him: "You will have no future, no job and no studies. You will lose everything. We don't eat our words."

"You will have no future, no job and no studies."

"It was true," Moses recalls. "I had lost everything. I was 23 years old at the time."

But Moses would not sit still. He wrote to the mayor of the city asking for a job. No answer. He wrote to the premier of the province. No answer. Finally he wrote to Prime Minister Chou En-Lai. This time he got an answer. Chou En-Lai promised to order the city's labour bureau to provide him with work.

But from the bureau he got the bureaucratic shuffle. One person told him, "You are not a labourer. You are a scientist." The chief of police told him he could work for him spying on a church registered with the TSPM. Moses refused. The police chief came many times, but Moses did not give in.

The upshot of it all was that Moses was without a job for 26 years, from 1955 to 1981.

Not ashamed

In the meantime, in 1960, Moses married the pianist of the Youth Christian Fellowship, Rachel. "I was the most deprived person in the world," recalls Moses. I had lost everything. But Rachel loved me. That's God's grace.

"I asked her, 'Rachel, why would you marry me? I have nothing except the shame of living a counter-revolutionary life.'

"She answered, 'People feel ashamed to associate with you, but I consider it an honour to be your wife. If you become a beggar, I will accompany you.'" Moses stops for a moment as his eyes fill with tears. "She said, 'Let's go and register [to get married].' And so we did."

Together, they lived in China for 21 years, as Moses became a pastor to the underground church. They left the country for the United States in 1981, living in Boston for one year and in Berkeley, California, for four years.

After 26 years of marriage, Rachel suddenly suffered a stroke on Thanksgiving Day, 1985, minutes after giving a brief testimony of her faith. She lay in a coma for 30 days and died on Nov. 30.

Radio pastor

A year later, Moses moved to Petaluma, near San Francisco, where the headquarters of the Chinese Christian Mission is located. It is under the auspices of this mission that he started a broadcast ministry to mainland China. Four times a week the short-wave message is sent via Guam to China. Moses writes the program, speaks the message and sings the hymns, sometimes with the help of a choir.

Moses remarried in 1991. With his new wife, Mary, he is spending four months in Toronto to help out with pastoral work at the Toronto China Bible Church, where several hundred University of Toronto students from China attend.

As I say goodbye to my hosts, I cannot resist telling Moses, "I am jealous of your walk with the Lord, but I'm glad I never had to go through what you suffered."

On the way back to St. Catharines, I reflect on my visit with Moses Ti. I am deeply moved by his strong faith and his wonderful sense of humour. What joy radiates from this man's face and what sense of disciplined purpose emerges from his testimony! One does not detect a shred of self-pity or hatred against his persecutors in this fellow believer. Visiting this man is like being in the presence of a hero of faith, a giant of spiritual determination such as one is not likely to meet more than once or twice in a lifetime.

Feature

The adventures of a pedicular person

Lini Richarda Grol

Recently I saw what was to me a vastly amusing advertisement:

XYZ schoolboard looking for a pedicular person, on a part-time basis at $13.50 an hour.

What the ad was asking for was someone who could treat lice.

At once I recalled my eventful days as a "pedicular person" in Amsterdam, but at that time I was known at the schools where I was a nurse as the "pieten zuster."

Here in Canada I was no less disrespectfully called the "cootie nurse." Of course the battle against lice was only a sideline of our duties as a school nurse. (Not even the principals would have known us as a "pedicular people," though they may have thought us peculiar.)

Nursing was in my time still a calling and one did not expect or ask grand wages. Any form of nursing was seen as a labour of love; and it was often said that all the love and affection we received was the reward for our work. The children *were* fun and (mostly) lovable, and on the whole we liked what we were doing with and for the children. And the lice we took in stride.

Magic powder?

It was in Amsterdam, the years after World War II, in the glory days of DDT when it was claimed that this magic powder could cure numerous problems. Ignorant of the side effects we naively believed in its many virtues.

Only much later did we find out that DDT was far from harmless, and in fact, quite dangerous, which is why it was taken out of circulation. But at that time we knew only that it could eradicate lice — most important to me while working in the poorest section of Amsterdam.

My office was in the slum area where the catching of lice was a full-time job for those brave mothers so inclined. Some mothers had other, not necessarily better, things to do. Thus came the highly praised DDT into our lives, to make an end to the mother of all lice.

It was a great day for us school nurses when a huge barrel of DDT was rolled into our office. The Americans donated such things on a grand scale. Immediately I hurried off to the most lice-prone school in my district and hastily handed notes to about a dozen of my urchins, telling them to come after school to my office for a free supply of that wondrous DDT powder which had come all the way from America! In those days, anything coming from America was bound to be good!

Before classes ended I was back in my office. While waiting for my charges, I started filling the bags with the red-powdered DDT. I had filled only three bags when the children noisily barged into my room.

I always enjoyed their lively chatter and boisterous manner. These youngsters never suffered from shyness. I told them they could watch me while I filled the bags. Obediently they stood around the barrel, their noses and chins barely touching its rim.

They all were familiar with my office, for they'd been there many times for the same problem. I always sweetened their rather humiliating visits with a candy for them when they went home. Candies were a luxury and the children, by now, counted on them.

Career choices around the DDT barrel

With curiosity they stared into the barrel and watched me. Meanwhile I tried to get them to talk about their hobbies, ambitions and expectations for life. As always, they responded cheerfully and loudly.

Some girls sweetly told me that they, too, wanted to be nurses (the uniform did that to some of them). Another girl loudly stated that she wanted to be a mother with 12 children (not so uncommon at that time).

The boys out-shouted each other claiming their future as police officers, firefighters or drivers of tanks or streetcars. Seemingly they took fatherhood as a hobby, or part-time job to be taken for granted, not worth mentioning. Looking at their eager faces I listened, amused, and wondered about their goals in life. How many of them would achieve what they now dreamed of?

They giggled, chuckled, pushed and pummelled each other, and made faces, while they jeered or teased the others about their choices. They were fun, for they were rapt in responding to any question or

remark. They all had something to say. All except one boy, Jaap, a lively little rascal and "old timer" to my so-called educational (lice) sessions.

But this time Jaap took no part in the lively discussion. And that was not like him.

His bright eyes flashed as he surveyed the room with curiosity; he then beamed a mischievous, mocking grin at his friends and me. What was he thinking of? I wondered. What were his dreams? Well..., the next moment I knew.

Exotic tribe

Suddenly his cheeks bulged and he blew with all his might into the powder-filled barrel. Then, screaming with laughter, he ran out the door.

For a second, perplexed, the children and I stared at each other; the next moment we all sneezed.

We looked like some exotic tribe with reddish-brown faces. Those with snotty noses looked especially weird. It was a good thing we sneezed. It expelled what DDT we might have inhaled, with who-knows-what detrimental side effects on the health of these vulnerable, under-fed children.

Suddenly there was a commotion. The children screamed and scrambled, trying to run after that scoundrel Jaap, yelling that they would get him to give him what-for. And so they would.... But I, or rather the promised candy, kept them in the room.

It took some to calm and clean up the children before I could send them home with their candy and a precious bag of DDT. That night I filled a few dozen bags to make sure that no child would ever again come near that DDT barrel.

As you can see, the life of a "pedicular person" can be exciting, and now, lice-hunting even pays well. *Pedis*, the scientific name for lice, has given an impressive title to a down-to-earth person hired to hunt the detested little critters. Yes, it was a rewarding job, but mostly because of the willing or unwilling amusing little hosts to a head full of lice.

Lini Richarda Grol is a free-lance writer who lives in Fonthill, Ont.

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Daily-bread economics

Bert Hielema

There still are jobs out there

Jobs may be scarce, but not as scarce as hen's teeth. But just as it takes years to be trained for a specific kind of work, the preparation to find that first job now starts as soon as you begin your studies. The key to gaining a foothold in the labour force is to start early and to get experience, preferably by way of an internship or a co-op program. Many companies often hire only people with some specific job training and solely engage those who have interned with them.

When you do apply, come prepared. I've had people apply for employment with me who misspelled my name or obviously used a form letter with my company name typed in a different font. Needless to say these people did not get very far. Thorough knowledge about the company to which you are applying reveals character traits that are needed in all jobs: diligence, persistence and good basic research.

Also, all work and no play does not earn you grades when it comes to applying for a job; being a president of a student club, a columnist in a college paper, a secretary of a service organization or someone involved in skiing or running scores a lot of points with a prospective employer. People who get involved in extracurricular activities or are in excellent physical shape further their chances for future employment because these attributes show leadership, an enterprising spirit and a willingness to be healthy — traits employers welcome.

Where to look

Where are the best job prospects? Here are just a few possibilities. With hospitals under siege, those specializing in home care, home health aides and out-patient therapy will find great job opportunities. Demand for nurses and diagnostic specialists who can supplement physicians as medical generalists will find lots of job openings both in inner cities and outlying areas.

And then there are the computer professionals and technicians. Nuala Beck in her recent book, *Shifting Gears*, states that the computer service industry employs more people than the auto industry. Although I doubt she is correct in this as she probably only counted those directly employed in automobile assembly and not agents selling car insurance or highway contractors or mechanics, it nevertheless is an impressive indicator of the shift in employment opportunities.

Fortune Magazine makes a general observation concerning employment "The new business environment will reward those people who have broad skills and mental agility. Technical competence is not enough." Creativity is a necessary ingredient in any job.

What neither *Shifting Gears* nor *Fortune Magazine* mention is my own observation. I think that those more likely to succeed in the business world of tomorrow will have come from solid families with parents who have stuck together in spite of considerable pressures and from households where there was a minimum of television watching.

Thus, my final word of advice: parents if you want your children to become contributing members of the workforce, practise fidelity in your matrimonial relations and kick out your television set. And to stir creativity, imagination and discernment read a lot yourself and read to your children daily.

The Hielemas live in rural Hungerford near Tweed, Ont. They now have a television, which they rarely watch. They prefer reading.

Christian TV station pioneers ratings system

ST. PAUL, Minn. (EP) — A Christian television station in St. Paul has introduced a new on-air system to rate its own television programming for appropriate audiences, similar to the way the motion picture industry rates movies prior to release. The system being implemented by KLGT-TV is believed to be the first of its kind in North America.

In addition to Christian programming, the channel airs some syndicated programs for general audiences. Before each program, a graphic appears to indicate whether the program has been rated GV for general viewing, PS when parental supervision is suggested, and PS-13 when parental supervision is recommended for children under 13. The ratings designations are similar to the Motion Picture Association of America's trademarked ratings of G, PG and PG-13.

"I believe broadcasters have a social responsibility," says Linda Rios Brook, president and general manager of KLGT. "But every viewer's standards are different. This rating system provides the necessary information to allow our viewers to make informed viewing choices for themselves and their families."

TV makes us out of touch, says prof

C.C. staff

SAN FRANCISCO — Tyrone Cashman, senior fellow at the Center for Studies in Science and Spirituality, recently criticized TV for the way it encourages us to disconnect from reality. In a recent *Canada Lutheran* article he put his argument this way: "After a hectic day, an evening in front of the television set allows me to stop physically. However, my mental, stomach and muscle tensions do not stop. I stay in sync with the pace and violence of the nightly news or the suspense of a murder mystery followed by a couple of 90-mph car chases. Viewing allows me to relax without losing the special adrenaline high that accompanies a successful, competitive life. This intensity makes us feel alive, but the feeling is an illusion. Only when we begin to replace the tube's images of reality with our own experience will we regain an awareness of our place in nature. It only takes one summer for a child to bond with the natural world, to know in her bones that the world is alive and wild and kin to her. Only when we reclaim that knowledge will we begin to repay the immense debt we owe the natural world for the clothes in our closets, the gas in our tanks and the food on our tables."

It's in the archives

OTTAWA (CP) — If a Canadian said it, photographed it, filmed it or drew it then chances are you'll find "it" in the National Archives of Canada. The archives, which already contain millions of items, recently announced its acquisitions for 1991-92, which include: the electronic files of former NDP leader Ed Broadbent (correspondence, speeches, etc.); 580 new "For Better or For Worse" drawings by cartoonist Lynn Johnston; about 50,000 new photographs from the National Film Board (Still Division); 65 home movies from the Trudeau family; significant news broadcasts; and official records from the Atomic Energy Control Board, the Canadian Human Rights Commission and two former Supreme Court justices. Money was also spent to preserve and repair other, older items.

Embraces out, flowers in

WASHINGTON, D.C. (Newsweek) — When you go past the romance section in a bookstore, are you turned off by all those book-covers depicting couples locked in overheated embraces? Reports say publishers have finally realized that the stereotypical romance-novel cover (depicting a breathless young woman and handsome young man in what's called the "clinch") have become hackneyed. They are now trying to seduce readers with demure yet sensuous shots of opulent jewels or exotic flowers a la Georgia O'Keefe. Women seem to buy it: sales of some authors have reportedly doubled with the new covered-up covers.

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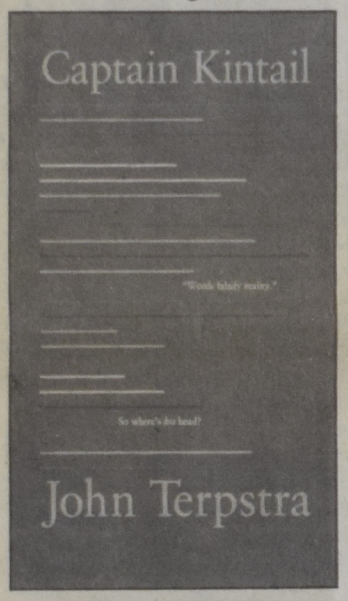
A 'phrase captain' who delights

***Captain Kintail,** John Terpstra, Netherlandic Press, 1992; 60 pp. Reviewed by John Kooistra, Jr., a writer living in St. Catharines, Ont.*

John Terpstra's fourth book, *Captain Kintail,* winner of the 1992 CBC Radio Literary Competition, is much more than a volume of poems. It could be called a one-person drama, or perhaps a dramatic interlude. Terpstra, in fact, has recorded *Captain Kintail* in radio-play fashion, his excellent reading voice complemented beautifully by piano.

The volume begins with



stage-directions concerning the late-June retreat of a group of friends to a shoreline camp on Lake Huron, near a town called Kintail. The chief organizer of this retreat of approximately 100 people is a "shepherd" named Frank, a.k.a. "Captain Kintail." The "organizer" of the poetic reflections is, of course, John Terpstra, but both he and Captain Kintail define "organization" rather loosely. People arrive at different times and come to dinner or not as the spirit wills. But neither this nor the incessant rain bothers the Captain: "He's in his element. He's just glad/this crowd's come out, that the weekend's not/a flop, he doesn't care/where we are, who's/we, or where the butts are finally parked...."

Phrase-captain Terpstra follows the spirit of free verse as opposed to the tighter tunings of meter or rhyme, reflecting on the weekend in colloquial, roughly chronological verse paragraphs of varying length. However, he obviously invests huge amounts of energy in finding the proper "parking spots" for his words, and this energy courses through a delightful melange of free-associational punning, extended metaphors, telling references to the world of popular music and to church life, and much more.

The first lines of the volume are: Captain Kintail lets the screen door slam/"There's not one cabbage to be found in all of Kincardine."/That's Frank, of course, back with the groceries, but missing a few heads./"Somebody, *write that down.*"/says Suzanne, to which Ron, drawing deeply from his bank/ of epigrams, replies, "Words falsify reality."/ So where's *his* head?

The breezy tone effectively introduces the "heavy" motifs to which Terpstra will often return. Words either falsify or confirm reality; poets, like all users of words, attempt to record some version of life; and this recording depends largely on one's philosophical orientation — i.e., "where one's head is." A lovely detail in these lines is the allusion to Joni Mitchell's song, "Big yellow Taxi": "Late last night, I heard the screen door slam;/And a big yellow taxi took away my old man./Don't it always seem to go, that you don't know what you've got till it's gone?"

Never afraid

One certain thing about the heads of Terpstra's and Kintail's crew: these people know a lot about what they've got, and care deeply about their loved ones, especially children. One particularly powerful anecdote concerns a girl who, in a serious flood, is swept through a grate into a culvert. She is given up for dead, but rescuers find her the following morning: "...She'd clung to the barest crack/in the concrete, waiting, a crack/their adult fingers/couldn't grasp./'I heard my name,' she whispered,''inside the water. Mummy,/I never was afraid.' "

This story is part of an extended metaphor which Terpstra works out on the theme of Noah's ark and Jesus' parable of the sheep and goats. Children ("lambs" and "kids") are having trouble getting to sleep in camp because of the rain, and parents comfort them with the story of Noah. In a comic, free associational leap, Terpstra cites "theological" opposition to the parents' message: "'BALDERDASH!' says Milton Bradley." We are reminded of a harsher judgment: only "the sheep" will be saved. However, taking his cue from a word discovered in BALDERDASH, the word-game, Terpstra begins to refer to Captain Frank as a "gepherd" who looks after his "geep," a cross between goat and sheep. The word-play helps to float a real cry for mercy in which, for example, lions and goats can lie on the same ark with lambs, and Christians of different stripes can ease up on their judgmental ferocity.

Comic word-play

In another section of *Captain Kintail* which generates a biblically referenced message out of comic word-play, a couple of guitars are being tuned by the camp-fire. Someone whispers, "'I hope/they don't play *Heart of Gold.*" For it seems/wherever two or three guitars are gathered, there is *Heart of Gold."* This whisper, however, is overheard as a request, and so the song is dutifully played. Ironically, it inspires an interesting theory about Neil Young's musical roots, and also quotes Young's equation of living with giving. So, in a sense, wherever two or three guitars are gathered, Jesus will indeed also be there.

My only complaint about *Captain Kintail* is this; How un-Dutch, un-Protestant and wasteful, when so many pages are printed with no more than a few words! Imagine two whole pages containing these words — "Frank?" and "Ding Ding"!

In truth, even these lines work well in their settings. Terpstra takes risks. He does not offer the spirit-numbing, spare, humourless struggles that dribble nowadays from so many poets unduly influenced by academe. Even his simplest phrases resonate with complexes of meaning that instruct and delight. Now, how many times do the words "delight" or "genuine pleasure" arise in your discussions of modern Canadian poetry?

The helplessness of honour

"We cannot keep from speaking about what we have seen and heard" (Acts 4: 20).

I'm a fan of the new Star Trek series *Deep Space Nine,* which is set on a remote space station often visited by interesting aliens. One early episode featured the crew's encounter with a being who identified himself simply as "Tosk." As the story unfolds, we discover that Tosk exists in order to be hunted down and killed by others from his world. The sport of hunting Tosk is considered a noble form of recreation on his planet.

The human crew of the space station are horrified to discover that their new friend is the victim of such barbarism. They make some well-meaning efforts to save Tosk from the hunt. But they discover that their efforts are not appreciated. "Let me die with honour," Tosk begs.

In order to have a sense of honour, we must know our nature and our calling. We must admit that there is a purpose for our existence and that we are not self-sufficient beings. We must admit that there are standards beyond ourselves to which we are accountable and for which we may be called upon to sacrifice convenience and even life. We must recognize the authority of someone's call on our life.

Not a popular concept

For all these reasons, honour is not a concept which means much in our day. Our culture is more apt to teach us to live by the proverb, "Better a live rat than a dead lion." We are encouraged to think in terms of our rights, the claims we make on the world around us, rather than in terms of honour, the duties which we owe back.

Truly honourable people do not just believe themselves accountable to some transcendent standard, but they actually find those standards binding, even enslaving. There is a helplessness about honour which rules out dishonourable behaviour. So Tosk could not imagine himself accepting an offer of asylum, even though none of his new friends could see any reason why he should die. Thomas More saw no choice but to refuse to capitulate to Henry VIII, even though almost all his contemporaries saw a choice and took it. And the apostles Peter and John could not but speak of what they had seen and heard.

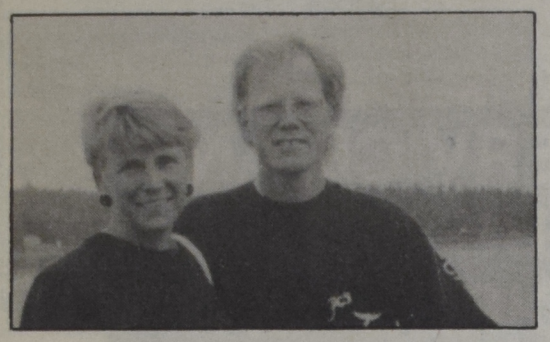
Bound by one's calling

They had had an encounter with Christ which so transformed them that they were left in no doubt of their identity as his disciples, of their vocation to witness to him. They found themselves bound by their calling so that even the threat of punishment from the highest court of their nation could not deter them from speaking. And they express that calling in terms of their helplessness to do anything else. They were honour-bound to speak.

I do not experience honour that way — not yet. I still find that I must usually choose to do the right thing. I choose to witness, although I would rather not. I choose to give money to worthy causes, although I would rather spend it on myself. I fight against my impulse to say things which are cruel and hurtful. I have seen the person I am called to be, but I am not yet captured by that vision. I live in the hope that one day honour will become not just something to which I aspire but something which binds me.

Rev. Laura Smit is pastor of First Presbyterian Church in Clayton, N.J.

Advice



Peter and Marja are IN

Dear P & M:

Recently I witnessed a combined parent-infant baptism (before that day only one of the parents had been a member of our church). The pastor offered a short explanation of the meaning of both baptism and becoming a "confessing member," asked the questions from the liturgy for adult baptism and baptized the adult. Next the pastor asked the other parent and the couple's children to come to the front. Only a few words were spoken regarding baptism, after which the pastor proceeded with the baptism of the children. No form for infant baptism was read, and the parents were never asked any questions as to whether they promised to instruct their children in the Christian faith.

On Monday morning I contacted by phone the president of the consistory and asked whether he had noticed anything unusual regarding the baptism which took place on Sunday. He said he had not noticed anything out of the ordinary and wondered why I asked.

After I explained the details of the baptism, he answered, "It's a little late now." I am just amazed that none of the elders and deacons in our church noticed this large error in conducting this baptism. Could not one of them have intervened to correct this mistake? Is this baptism really valid in the eyes of the church?

Dear Family Baptism:

In multiple baptism situations such as the one you describe it's often best to combine or summarize the adult and infant baptism forms. This was probably your pastor's intent. We find no wrongdoing in pastors who choose to paraphrase the teachings contained in these forms as long as the meaning of baptism is communicated.

According to your description the pastor's handling of the questions omitted those which pertained to the children. He probably wanted to keep things fresh and moving along so that the service would be meaningful for all. Yet we agree with you that his oversight was serious. Both parents should have been asked to make the promise "to instruct these children in the Christian faith and to lead them by [their] example into the life of Christian discipleship."

As we read all of the baptismal resources in the old blue and new grey *Psalter Hymnal* of the Christian Reformed Church we discovered that there is a well-written form available for family baptisms. It provides questions for the adult professing his or her faith as well as questions applicable to the children. It also gives opportunity to the congregation to promise their love and support. It's unusual that your pastor wouldn't have known about this form, which is in the (grey) current edition of the *Psalter Hymnal*, pp. 969-971. It would have met his objectives and anticipated your objections.

We're glad, however, that no one stood up to correct your pastor in the middle of the proceedings. That would have been very upsetting for him and for the couple involved. These are the kinds of things that need to be anticipated beforehand or discussed afterwards.

The baptism was certainly valid. The validity of baptism is based on the presence of the sign and the seal. A profession of faith was made. Water was used. Christ's command to baptize in the name of the Father, Son and Holy Spirit was followed. It's good to remember the spontaneous baptisms that John the Baptist, Jesus, Philip and the disciples performed in the Jordan River and at people's homes. Our forms are helpful, but there are generations of Christians now in heaven whose baptisms took place without the benefit of our synodically approved hymnals. Remember, too, that Scripture records a mass baptism of 3,000 people on Pentecost Sunday. Try to imagine what that was like and how that was handled. Such biblical visualisation should help you relax about the error or correctness of the baptism you witnessed. Baptism is about Christ's forgiveness and God's grace.

We suggest that you send your pastor a kind note thanking him for his attempt to make the baptism flow and alerting him to the existence of a baptismal form which will help him in future family baptisms.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Bill Fledderus, Marian Van Til and Bert Witvoet.

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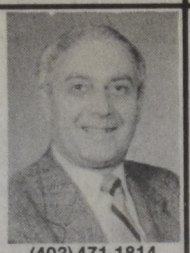

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Classifieds

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Births	$25.00
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Anniversaries	$45.00
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Notes of thanks	$35.00
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Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thank You

DOUWES:
We would like to thank all of our family, friends and neighbours for celebrating our 40th wedding anniversary with us. Thank you for all the cards, gifts and for making our open house a very memorable afternoon. But above all, we thank our heavenly Father for blessing us with 40 years together, for our children and grandchildren and all our friends and family.
Mr. and Mrs. Ted Douwes.

Thank You

ANEMA:
Thanks to all of you for your best wishes and cards on the occasion of our 40th anniversary. A special thanks to our children and grandchildren who made this such a wonderful day.
Nick and Betty Anema, Simcoe, Ont.

EISSES:
Albert and Jean Eisses wish to thank everyone for the cards, flowers and expressions of love shown to them on their 50th wedding anniversary. A special thanks to children and grandchildren for such a wonderful day. The Lord has truly blessed us.
Albert and Jean Eisses, R.R. #2, Stroud, ON L0L 2M0

Births

BUISMAN-RADERSMA:
"From the fulness of His grace we have received one blessing after another" (John 1: 16).
We, Jim and Joyce, Michael, Alisha, and Daniel, announce with great joy and thankfulness, our new gift from God,
JUSTIN MATTHEW
born on Tuesday, July 20, 1993, weighing 6 lbs. and 13 oz.
Thank you Lord, for another precious child to care for and love. Sharing our joy are grandparents Albert and Florence Buisman of Brampton and Harold and Tina Radersma of Woodstock.
Home address: R.R. #2, Norval, ON L0P 1K0

DEKLERK:
It is with joy and thankfulness to our heavenly Father, that we, Jim and Nelly, announce the birth of another child,
ROBYN SARAH
Robyn was born on Sunday, July 4, 1993, weighing 7 lbs., 6 1/2 oz.
She is welcomed with love by her brothers and sisters, Christopher, Tammy, Lindsey, Allen and Derrick. Robyn is the 10th grandchild of Ike and Marie DeKlerk and the 40th grandchild of Harvey and Joyce Haanstra, all of Dunnville.
Home address: R.R. #9, Dunnville, ON N1A 2W8

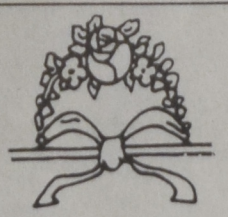
EYK (KOORNNEEF):
Ron and Caroline are thankful to God for the safe arrival of their second child,
MARK RONALD
born Friday, July 16, 1993, at 11:51 p.m., weighing 10 lbs., 4 oz. A brother for Heather. Fifteenth grandchild for Arie and Carla Koornneef and tenth grandchild for Ralph and Lottie Eyk.
Home address: 1 Woodeden Rd., Grimsby, ON L3M 4L8

Births

PANZA:
With joy and thanksgiving to our Creator, we announce the birth of our second grandson.
His parents, Pat and Betty Panza (nee Top) named him
DAVID ALBERT
He was born June 11, 1993.
Our prayer for David is that he may grow up in the grace and knowledge of the Lord Jesus Christ.
His proud grandparents John and Hennie Top, uncles Ed Top and Andrew Top and aunt and uncle Sharon & Bruce Gritter, cousin Travis Gritter.
Home address: 6334 Lorca Cres., Mississauga, ON L5N 2J4

SCHREIBER:
With joy and thankfulness to God, Derek and Jane announce the birth of their first child, a daughter,
KATHERINE ELISABETH
on June 12, 1993, weighing 7 lbs., 14 oz.
Fourth grandchild for Jacob and Tieny Den Otter of Alma, Ont., and third grandchild for Bertus and Alice Schreiber of Nepean, Ont., 71st great-grandchild for Mr. and Mrs. D. Van Rooyen of Chatham, Ont.
Home address: 80 Quebec Ave., Apt. 207, Toronto, ON M6P 4B7

VANDERSLUIS:
Rev. Harold and Sylvia (nee Vanderheiden) and sister Annamarie thank and praise God for the precious gift of
LAURA BETH
born on July 5, 1993, weighing 9 lbs., 8 oz.
Second grandchild for Jack and Irene VanderSluis of Rexdale, Ont., and seventh grandchild for Martin and Ann Vanderheiden of Hamilton, Ont.
Home address: Box 994, Rimbey, AB T0C 2J0



VOS-MOLENAAR:
Andy and Nel Molenaar of Langley, B.C., welcome with love the safe arrival of their third grandchild
NICOLE JOCELYN
born to Ingrid and Paul Vos of St. Ann's, Ont., on July 21, 1993.
A little sister for Ruby. Nicole is another great-grandchild for Mrs. J. van Duyvenvoorde, Shalom Manor, Grimsby, Ont., and third great-grandchild for Oma Molenaar of the Amandelboom, Bilthoven, the Netherlands

Marriages

BECK-WESTERVELD:
With joy in our hearts and thanksgiving to our Lord, we
MELANIE BECK
and
BEN WESTERVELD, JR.
together with our parents, Bill and Janny Beck and Ben and Alice Westerveld, announce our desire to be united in marriage. This celebration of the covenant of marriage will take place, D.V., on Saturday, Aug. 21, 1993, at 3 p.m., in Grimsby Mountainview Chr. Ref. Church, Rev. A.A. Van Geest officiating.
Future address: 5 Niagara St., Unit #104, Grimsby, ON L3M 5A3

GROEN-BOONSTRA:
"Blessed are those who have learned to acclaim you, who walk in the light of your presence, O Lord" (Ps. 89: 15).
We, John and Leny Boonstra, share in the joy with our children and are pleased to announce the wedding of our son,
MARVIN
to
CAROL
daughter of Rev. and Mrs. Groen.
Ceremony will take place on Aug. 13, 1993, at Trinity Chr. Ref. Church in Edmonton, Alta.
Future address: 11452-112 Ave., Edmonton, AB T5G 0H6

STRUYK-HUYER:
Andrea and John Struyk and Riet and Hubert Huyer are happy to announce the marriage of their children,
ANGELA
and
MARK
The celebration will take place, D.V., in the Burnstown United Church, Burnstown, Ont., at 11 a.m., July 24, 1993.
Future address: 20480 43rd Ave., Langley, BC V3A 3C2

TUINSTRA-BOKS:
Mr. and Mrs. Donald Tuinstra and Mr. and Mrs. Herman Boks are pleased to announce the marriage of their children,
MARCI BETH
and
ANTHONY ALAN
The ceremony took place on Saturday, July 31, 1993, at 3 p.m., at the Chr. Ref. Church of Racine, Wisconsin.
Future address: 407 Madison Ave., Grand Rapids, MI 49503

VAN ABBEMA-CAPPON:
Desiring God's will for our lives
GAYLE SUZANNE VAN ABBEMA
and
RODNEY CAPPON
are pleased to announce the celebration of joy that the Lord has given us as we unite as one on Saturday, Aug. 28, 1993, at the Metropolitan Bible Church, Ottawa, Ont., Rev. Lyle Johnson officiating.
Future address: General Delivery, Brockville, ON K6V 5T5

Marriages

VAN DYK-VANDERMEER:
With joy and thanksgiving to the Lord, Henny and Nick Van Dyk of Paris, Ont., and Marie and Jan Vandermeer of Mississauga, Ont., announce the marriage of their children,
HENRIETTA JOHANNA
to
ADRIAN PETER
The wedding will take place on Saturday, Aug. 21, 1993, at 2:30 p.m., in the Bethel Ref. Church, 506 West Street, Brantford, Ont., Rev. John Muller officiating.

VAN EGMOND-HOVINGH:
Mr. and Mrs. John and Helen Hovingh, Barrie, Ont., and Rev. and Mrs. Peter and Jenny Van Egmond, Brampton, Ont., are happy to announce the wedding of their children
MARC HOVINGH
and
LIANNE VAN EGMOND
in the Second Chr. Ref. Church of Brampton, Ont., on Saturday, Aug. 21, 1993, at 10:30 a.m.
May the home they are preparing be a place of faith and prayer, fruitful for this life and fruitful for your kingdom, which they share.
Address (for now): 23 Norval Cres., Brampton, ON L6W 1J1

Anniversaries

1953 August 28 1993
"In the house of the righteous is much treasure" (Prov. 15: 6a).
With praise and thanksgiving to God, we wish to announce the 40th wedding anniversary of our parents and grandparents,
LINZE and TINE BERGSMA
(nee DYKSTRA)
With all our love and best wishes.
Kathy Bergsma — Oshawa
Terry & Judy Bergsma — Simcoe
Jessica, Julia
Michelle & Myke Gomes — Burlington
Open house will be held at their home from 2-4 p.m., on Aug. 28, 1993.
Home address: R.R. #5, Hagersville, ON N0A 1H0

Accommodation

Mature, female Redeemer College student requires lodging (room or small apartment, furnished or unfurnished) from Sept. '93 - April '94. **Call Jessica after 6 p.m. (416) 263-6368.**

18-Year-old student, who will be attending Sheridan College, Brampton Campus, is looking for room and board, or willing to share an apartment with other students. Interests include sports, automotive and computers. If interested please contact **Brian Breukelman at (416) 386-6656.** (Computer studies program.)

Classifieds

Anniversaries

Congratulations to Henry and Gerda Beintema (nee Roos) on the occasion of their 40th wedding anniversary!

Landsmeer Toronto
1953 August 26 1993
"I will say of the Lord: He is my refuge and my fortress, my God, in Him will I trust" (Ps. 91: 2).
On Aug. 26, 1993, the Lord willing, we will celebrate with our parents and grandparents the 40th wedding anniversary of

HENRY and GERDA BEINTEMA
(nee ROOS)

May the Lord continue to bless them in His care.
With love and congratulations from your family.
Robert & Mary Beintema
Christopher & Jessica
Andrew & Elizabeth Beintema
Come and celebrate with us at an open house on Saturday, Aug. 28, 1993, from 2-5 p.m., at the Rehoboth Fellowship Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Ont.
Best wishes only please.
Home address: 55 Norfield Cres., Rexdale, ON M9W 1X5

Staphorst Brampton
1943 1993
On Aug. 12, 1993, the Lord willing, we hope to celebrate with our parents and grandparents,

GERARD and GE LAMMERTSEN
(nee BANGMA)

their 50th wedding anniversary.
We pray that the Lord will bless them and grant them many more years together. Love and congratulations from their children and grandchildren:
Fenny & Bob Gibbons — Whitby, Ont.
Leanne, Cheryl
Hisje & Jim Anderson — Manotick, Ont.
Christopher, Sean
Joanne & Eric Van Dijk — Burlington, Ont.
David, Michael, J.J.
Open house will be held at Holland Christian Homes, 7900 McLaughlin Rd., Harmony Hall on Sept. 4, 1993, from 2-4 p.m. (Congratulations only).
Home address: Holland Christian Homes, 7900 McLaughlin Rd. S., C1001, Brampton, ON L6V 3N2

Anniversaries

1948 August 18 1993
"Give thanks to Him and praise His name. For the Lord is good and His love endures forever; His faithfulness continues through all generations" (Ps. 100: 4b-5).
With thanksgiving to God who has kept them in his gracious care, we joyfully celebrate with our parents and grandparents,

WILLEM and MINKE POMP
(nee VANMARRUM)

their 45th wedding anniversary. We thank you for your love and support in our lives.
May the Lord continue to bless you richly, Dad and Mom, Opa and Oma, as you continue to be a blessing to all of us.
With love from all your children and grandchildren:
John & Floretta
Bill, Michael
Jaap & Susan
Joost, Nancy
Koos & Laney
Kelly, Wilko
Jim & Coby
Sarah, Michael, Erik
Sylvia & David
Home address: 329 Brampton Ave., Woodstock, ON N4S 7J7

Job Opportunities

Congratulations to Gerard and Ge Lammertsen (nee Bangma) on the occasion of their 50th wedding anniversary!

Anniversaries

1968 July 20 1993
"Children's children are a crown to the aged, and parents are the pride of their children" (Prov. 17: 6).
With joy and thankfulness to the Lord we hope to celebrate with our parents and grandparents,

BERT and ALICE SNIPPE
(nee DEJONG)

their 25th anniversary.
Coby & Kim MacLeod — Osgoode, Ont.
Bert & Pattie, Anita & Rick, Elaine & Aaron
Chris & Leah Snippe — Nepean, Ont.
David & Debbie, Stephen & Jennifer, Jim, Michael
Hans & Laura Snippe — North Gower, Ont.
Cindy & Tim, Rob & Sonia, Bradley, Dina
Bill & Anita Snippe — Manotick, Ont.
Kevin, Tony
Eddie & Dot Snippe — Barriere, B.C.
Janet & Bruce Perkins — Limoges, Ont.
and great-grandchildren.
Home address: R.R. #4, Kemptville, ON K0G 1J0

Dunnville, Ont.: Opportunity for a reliable, married man to work on a large poultry farm. Experience is helpful. Large house supplied with heat & hydro. Close to Chr. Ref. Church and Christian schools. Reply to **File #2611, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Anniversaries

Congratulations to Jacob and Wilhelmina VanRoon (nee VandenAkker) on the occasion of their 60th wedding anniversary on Aug. 16, 1993!

Schipluiden Grimsby, Ont.
1933 August 16 1993
"The Lord taketh pleasure in them that fear him in those that hope in his mercy" (Ps. 147: 11).
With joy and thanksgiving to the Lord, we are happy to announce the 60th wedding anniversary of our parents, grandparents, and great-grandparents,

JACOB and WILHELMINA VANROON
(nee VANDENAKKER)

Nick & Fina VanRoon
Jim & Terry, Debbie & Steve, Linda & Jeff, Ron & Nicki
Jack & Theresa VanRoon
Rick & Liz, Carol & Don, Rob & Terri
Ann & Leen Bouwmeester
Marg & Ken, Bev, Ed, Liz
Jake & Connie VanRoon
Dawn, Darrin & Robyn, Darryl
plus 11 great-grandchildren, all of Grimsby, Ont.
An open house will be held at the Fellowship Hall of the Mountainview Chr. Ref. Church, Bartlett and Main Street East, Grimsby, Ont., from 7 - 9 p.m. on Aug. 21, 1993.
Home address: 2 Rossmore Rd., Apt. 104, Grimsby, ON L3M 3E3

Teachers

Duncan, B.C.: Duncan Chr. Secondary School is seeking a **part-time** teacher with a background in **science, math** and **computers** for the 1993/94 school year. Applicants can direct inquiries to:

Mr. H. Fritschy, Principal
Duncan Chr. Secondary School
495 Beech Ave.
Duncan, BC V9L 3J8

Houston, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a **part-time Kindergarten** teacher for the 1993-94 school year.
Interested teachers are encouraged to contact the school by writing to:

Mr. Doyle Smiens, Principal
c/o Houston Chr. School
Box 237
Houston, BC V0J 1Z0

Anniversaries

1953 September 6 1993
"Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken" (Is. 54: 10a).
With joy and thankfulness to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,

PETER and ELIZABETH ZANDSTRA
(nee YPMA)

We thank the Lord for His many blessings. May God continue to bless and keep them in His care for many more years.
With love and congratulations from your family:
Kathy Zandstra — Thunder Bay, Ont.
Freda & Harold Zylstra — Winnipeg, Man.
Kara, Lindsay, Meagan
Wendy & Harry Pranger — Thunder Bay, Ont.
Lisa, Julie, Nicole
Walter & Nynke Zandstra — Scarborough, Ont.
Philip
Open house to be held, D.V., on Aug. 28, 1993, from 2-5 p.m., in the First Chr. Ref. Church, Thunder Bay, Ont.
Best wishes only please.
Home address: R.R. #2, Thunder Bay, ON P7C 4V1

Teachers

Surrey, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrollment, we are looking for teachers with concentrations in the areas of **Bible** and **physical education** for the 1993/94 school year.
Applicants should send resumes to the Principal,

Mr. Al Boerema, Principal
Fraser Valley Chr. High School
15353-92 Avenue
Surrey, BC V3R 1C3
Phone: (604) 581-1033

Classifieds

Anniversaries

Congratulations to Jan and Baukje Vanderwal-Boonstra on the occasion of their 60th wedding anniversary!

Anniversaries

Oudega, Sm. Hamilton, Ont.
1933 August 3 1993

Lift up the light of Thy countenance upon us, o Lord.

With thankfulness and praise to our Lord for His faithfulness and love, we celebrated the 60th wedding anniversary of our dear parents, grandparents and great-grandparents,

JAN and BAUKJE VANDERWAL-BOONSTRA

May the Lord continue to bless them.

With love from your family:

Paul & Gertie Vanderwal — Beamsville, Ont.
Annie & Harry Voortman — Burlington, Ont.
Bill Vanderwal — Victoria, B.C.
Jane & Patrick Elkin — Hamilton, Ont.
Neil & Barb Vanderwal — Hamilton, Ont.
Sandra & Albert Vandermeulen — Burlington, Ont.
Harry & Mary Vanderwal — Rutherfordton, N.C., USA
Jake & Pauline Vanderwal — Hamilton, Ont.

30 grandchildren and 13 great-grandchildren.

Home address: 227 Charlton Ave., West Hamilton, ON L8P 2E3

Obituaries

Ezinge Brampton
1908 - 1993

"Give thanks to the Lord for He is good; His mercy endures forever" (Ps. 136: 1).

On June 30, 1993, the Lord took home our beloved Mother, Grandmother and Great-grandmother,

GEERTJE DRYFHOUT (nee BURGLER)

after many years of suffering.

Beloved wife of the late Sytze Dryfhout.

Dear Mother of:

Theresa & Louis Molenhuis — Brampton
Kees & Emmy Dryfhout — Amsterdam
Sjabbe Dryfhout & Ann (deceased, 1991) — Kettleby
Frank & Jane Dryfhout — Newmarket
Marcha & Tjeerd Smit — Bramalea
Walter & Anne Dryfhout — Newmarket
Albert Leferink & Sita Leferink Borg (deceased, 1989) — Acton, John Borg (deceased, 1974)
Kathy & Weit Siderius — Orillia
David & Catharine Dryfhout — Norwood
Trudy Poot & Richard (deceased, 1990) — Georgetown
Tony & Connie Dryfhout — Brampton

Lovingly remembered by 46 grandchildren and 64 great-grandchildren.

The funeral service was held on July 3, 1993, at the Immanuel Chr. Ref. Church, Brampton, Ont., the Rev. J. Kuntz and Rev. H. Praamsma officiating.

Obituaries

NANCY JENINGA (nee DEJONG)

Nancy was taken home by the Lord in her 74th year on Saturday, July 24, 1993. She died in the confidence of the words of Ps. 25: 1, 2a: "To you, o Lord, I lift up my soul; in you I trust, o my God. No one whose hope is in you will ever be put to shame."

Nancy was the beloved wife of Tjipke (Chip) Jeninga of Baltimore.

Dear mother and grandmother of:

Harry & Rita Jeninga — London
Rodney, Shawn
Geraldine & Case Glasbergen — Whitby
Jason, Melanie, Jessica, Cassandra
Earl & Sonya Jeninga — Calgary, Alta.
Linda & Garry Gordon — Baltimore
Valene, Bradley

Dear sister of Katrina Nydam of Lynden, Washington, U.S.A.

The funeral service was held at the Grace Chr. Ref. Church of Cobourg on Thursday, July 29, 1993, at 2 p.m., the Rev. Evert Gritter officiating. The interment was held at Centreton Cemetery.

Obituaries

Oct. 23, 1938 - June 26, 1993

On June 26, 1993, the Lord suddenly took home our loving wife and mother,

FRANCES BOELENS (nee DEBOER)

Sadly missed by her husband Wes Boelens and children:

Ron & Theresa Boelens — Wyoming, Ont.
Freda Boelens & Jerry Kok — Kitchener, Ont.
Anna & Bert Bouwers — Dunnville, Ont.
Ed & Janet Boelens — Surrey, B.C.
Doug Boelens — Wyoming, Ont.

and eight grandchildren.

The funeral service was held on June 28, 1993, at the Wyoming Chr. Ref. Church, with Pastor Ken Benjamins officiating.

"And we know that in all things God works for the good of those who love Him, who have been called according to His purpose" (Rom. 8: 28).

BERGENTHEIM
TE HUUR VOOR VAKANTIE:

Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).

Voor volledige informatie bel of schrijf naar: **J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653.**

Obituaries

We said: "Goodbye till we meet again," to our dear sister-in-law and aunt,

FRANCES BOELENS (nee DE BOER)

who went to be with her Lord and Saviour on June 26, 1993, after a short and peaceful illness. We rejoice with Frances who is in the presence of God, but grieve for her absence here with us.

May God strengthen and comfort her dear husband of 33 years, Wesley Boelens, and her precious children and grandchildren who will miss her so much.

We loved her and will miss her and always remember her.

Menno & Janny Boelens — Darthmouth, N.S.
Bill & Betty Hoekstra — Kitchener, Ont.

Nieces and nephews.

"The Lord gives strength to his people, the Lord blesses his people with peace" (Ps. 29: 11).

← For Rent ↓

Hamilton Mountain. Furnished apt., utilities included, available now. Suitable for female student, non smoker. Close to Redeemer College. **For details call (416) 388-1463 or (416) 957-0254.**

Obituaries

"I know that my Redeemer lives."

On July 15, 1993, the Lord called home our dear mother, grandmother and great-grandmother,

GEERTJE BOUMAN-PRINS

Mother was born Jan. 14, 1903, in the Netherlands, and passed away in Abbotsford, B.C.

She was predeceased by her husband Arend Bouman in 1958, son-in-law Gerry Brinkman in 1993 and grandson Colin Bouman in 1967.

Remembered with much joy and love by her children:

Jo Brinkman — Smithers, B.C.
Dina & Siem Pos — the Neth.
Art & Narda Bouman — Abbotsford, B.C.
Helen & Max Kastelein — Surrey, B.C.
Henk & Emma Bouman — Abbotsford, B.C.
Gerry & Joan Bouman — Richmond, B.C.

23 grandchildren and 41 great-grandchildren.

Funeral and memorial service was led by Pastor A. Beukema at the First Chr. Ref. Church of Abbotsford, B.C.

Correspondence address: A. Bouman, 3641 Bulkley St., Abbotsford, BC V2S 6B7

Obituaries

"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Ps. 91: 1).

ANDY TERPSTRA

On July 2, 1993, the Lord took home our beloved husband, father, opa and brother. Born on Aug. 20, 1919, in the Netherlands, emigrated to the Fraser Valley, B.C., in May of 1952.

Survived by his loving wife of 47 years, Betsy (nee Storteboom), and his children:

Ralph & Margaret Terpstra
Greta & Sy Visser
Evelyn Terpstra
Sonya & Jerry Keulen
Henry & Betty Terpstra

Grandchildren: Andrew & Tammy, Jeanette, Bev, Gloria, Charlene, Terrance, Carol, Brian, Jason, Kevin, Rodney, Dennis.

Also survived by his brother Riemer and his wife Eke, extended family and many caring friends.

A memorial service of worship and praise celebrating his life and going home to eternal glory, was held on Wednesday, July 7, 1993, at the First Chr. Ref. Church of Langley, B.C., Rev. Bob DeMoor officiating.

Correspondence address: Betsy Terpstra, 3418-196th Street, Langley, BC V3A 4T7

Obituaries

Jan. 13, 1905 - July 24, 1993

"The Lord is my shepherd, I shall not want."

The Lord took home to Himself our dear husband, father, grandfather and great-grandfather,

FRANS HOFLAND

after a short illness.

Predeceased by his first wife, Maria F. Hofland-van den Bos.

He will be missed by his wife of 17 years, Gre (Grietje) Hofland-Vriend, and their children:

John & Riek Hofland
Bill & Truus Hofland
Jack & Eleanor Hofland
Frank & Joyce Hofland
Dick & Trudy Stienstra
John Vriend
Willa & Gary Ellwood
Tina & Bernie Bax
Jack & Minka Vriend

and 37 grandchildren, as well as 42 great-grandchildren.

The funeral service was held at the Clarkson Chr. Ref. Church on Tuesday, July 27, 1993, Rev. R. Nanninga officiating.

Correspondence address: 1401 Lorne Park Road, Mississauga, ON L5H 3B2

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever" (Ps. 23).

On July 24, 1993, the Lord called home our dear friend,

FRANK HOFLAND

the oldest member of our seniors club.

May the Lord comfort his wife and family.

The "Golden Age Club" of Clarkson, Ont.

Classifieds

Obituaries

July 30, 1903 - July 19, 1993

"Het is goed den Here te loven, uw naam psalmen te zingen, o Allerhoogste, in den morgenstond uw goedertierenheid te verkondigen, en uw trouw in de nachten" (Ps. 92: 1, 2).

Early in the morning of July 19, 1993, the Lord called to Himself our dear husband, father, opa, and great-grandfather,

GERRIT VANDORP

peacefully at his home in Egbert, Ont., in his 90th year.

We are thankful that his wife was able lovingly to care for him to the end and that he experienced no pain.

Beloved husband of Maria Jacoba Dykxhoorn.

Beloved father of:

Theresa & Case VanHemert — Charlottetown, P.E.I.

Henny & Henk Schaly — Burnstown, Ont.

Riet & Hubert Huyer — Burnstown, Ont.

Gary & Louise VanDorp — Vanastra, Ont.

Ron & Jane VanDorp — Egbert, Ont.

Jack & Kathryn VanDorp — Egbert, Ont.

Ann & Bruce Duncan — Wellandport, Ont.

John & Gina VanDorp — Wiarton, Ont.

Dear opa of 37 grandchildren and 24 great-grandchildren.

The funeral service was held at the Alliston Chr. Ref. Church on July 22, 1993, led by Rev. John VanDyk, followed by interment at Alliston Union Cemetery.

Correspondence address: Mrs. Maria VanDorp, R.R. #1, Egbert, ON L0L 1N0

Velp, Gld. Victoria, B.C.

Nov. 27, 1912 - July 12, 1993

"You will grieve, but your grief will turn to joy.".

After a week or so of not feeling well, our dear mother, grandmother, and great-grandmother completed her earthly pilgrimage. Her wish to be with the Lord has been granted as she died of a heart attack while asleep in her recliner.

JOHANNA VAN DEVENTER

will be lovingly remembered by her children:

Wernart & Gerda van Deventer — Lacombe, Alta.

Ria & Hans Beck — Victoria, B.C.

Wilma & Jim Boer — Prince George, B.C.

Steve & Johanna Halls — Salmon Arm, B.C.

as well as by her 12 grandchildren and four great-grandchildren.

Funeral service was held in First Chr. Ref. Church of Victoria, B.C., on Friday, July 16, 1993.

Correspondence address: P.O. Box 1928, Lacombe, AB T0C 1S0

For Rent

Obituaries

"With everlasting kindness I will have compassion on you, says the Lord your Redeemer" (Is. 54: 8).

On June 28, 1993, the Lord called home to eternal glory and rest His child, our dear mother, grandmother and great-grandmother,

GEERTJE WYNGAARDINA POLS-FILIUS

in her 86th year.

She was predeceased by our father John Pols in 1980.

Lovingly remembered by:

Femmy & Ted Vandervelde — Lucknow, Ont.

Paul, Gwenda & Fred, Wilma & Paul, John & Donna, Michael

Grace & Henk Versteeg — Wingham, Ont.

Liz, Gerda & Wayne, Henry, Caroline, Shirley, Gordon

Gordon & Ann Pols — Clarkson, Ont.

John & Lisa, Aria

Peter Pols — Toronto, Ont.

The memorial service was held at Holland Chr. Homes, Brampton, Ont., on July 2, 1993, Pastor P. Van Egmond officiating. Interment Brampton Cemetery.

Correspondence address: F. Vandervelde, R.R. #3, Lucknow, ON N0G 2H0

On July 1, 1993, the Lord took home our beloved Mother, Grandmother and Great-grandmother,

MARIA ANTJE VAN DER VINNE (nee ZEVENBERGEN)

in the full assurance of eternal life, at the age of 86.

Beloved wife of the late Sipko Van Der Vinne.

Psalm 116: 15.

Lovingly remembered by her children:

Jack & Dixie Van Der Vinne — Belize, Central America

Marie & Albert Harskamp — Vancouver, B.C.

Deet & Cornel DeWindt — Thorhild, Alta.

Kina & Hans Kuyper — Delft, the Neth.

Cor Van Der Vinne & fiancee Elizabeth Kroon — Edmonton, Alta.

Jake & Amelia Van Der Vinne — Calgary, Alta.

22 grandchildren and 28 great-grandchildren.

Predeceased by her loving daughter-in-law Freda.

A service of thanksgiving for mother's life was held at Trinity Chr. Ref. Church, Edmonton, on July 6, 1993, Pastor Melle Pool officiating.

Correspondence address: Marie Harskamp, 1820 Westover Road, North Vancouver, BC V7J 1X8

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Obituaries

"I know that my redeemer lives..."

Thankful for a life full of God's grace,

JANNETJE VAN EEK-HOOIMEIJER

our mother, sister and friend went to be with Jesus, at the West Lincoln Memorial Hospital, Grimsby, on Friday, July 30, 1993, a week short of her 85th birthday. She leaves behind to cherish her memory:

Son and daughters:

Arie & Ellen Van Eek — Waterdown

Betsie & Henk Teeuwsen — St. Catharines

Sija & Lane VanGeest — Streetsville

Lenie & Len VanGeest — Waterdown

Jennie & Harold Witt — Burlington

Marie Petrie & Jack Petrie — Stratford

Sisters: Marie Nauta of the Netherlands and Hendrieka Bezuyen of St. Catharines.

Beloved Oma of 25 grandchildren and 32 great-grandchildren.

Also lovingly remembered by Aunt Rieka's six children and their families, as well as by her extended family in the Netherlands.

Predeceased by her husband Arie in 1966 and by a son John in 1959 and by grandson Derek Pierik in 1986, as well as by four brothers and two sisters.

A member of Maranatha Chr. Ref. Church, St. Catharines, since 1948. Awaiting Jesus' return, and following a service of remembrance and thanksgiving, Oma's body was laid to rest in the Pleasantview Memorial Gardens near St. Catharines.

In Shalom Manor, Grimsby, she particularly enjoyed the last six years of her widowed life. Here she daily received and gave loving care and friendship. Her life-prayer for us is best summed up in the wedding text imprinted on her life since June 11, 1931: "Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you" (John 6: 27).

Correspondence address: Rev. Arie G. Van Eek, 23 Niska Drive, Waterdown, ON L0R 2H3

"And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8: 28).

CORNELIUS VAN VLIET

Newmarket, Ont.

The Lord gave life to Cor on June 8, 1922, in Rotterdam, the Neth. The Lord took Cor home on July 6, 1993.

Beloved husband of Joanne (nee Maan).

Dear father and grandfather of:

Edward & Betty — Newmarket, Ont.

Sheila, Cynthia, Laura

Ken & Marian — Mount Albert

Monica, Kristina

Dear brother of Martin & Betty of Northbay, Ont., Gerrit and Leni, Daan and Aukje, (late Abram) and Mies, all of the Neth.

The funeral was held on July 9, 1993, at Bethel Chr. Ref. Church, Newmarket, Ont., with Pastors Bill Dykstra and Syd Hielema officiating.

Correspondence address: Joanna Van Vliet, 145 Orsi Dr., Newmarket, ON L3Y 3H7

Obituaries

Winsum, Fr. Picton, Ont.

March 14, 1905 - July 25, 1993

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37: 5).

On July 25, 1993, the Lord called home our beloved mother, grandmother, and great-grandmother:

SYMENTJE "SIMONE" YPMA (nee VANDERMEER)

peacefully in her 89th year.

Beloved wife of the late Andre Ypma.

Dear mother of:

Henry & Audrey Ypma — Bowmanville, Ont.

Andy & Dina Ypma — Carrying Place, Ont.

Tena & Al Magrie — Bloomfield, Ont.

Cos (Elco) & Zipporah (Zippie) Ypma — Metcalfe, Ont.

Arko & Lorraine Ypma — London, Ont.

Loved by her seven late brothers and sisters. Sadly missed by her 14 grandchildren, three great-grandchildren, two sisters-in-law, and many nieces, nephews, and friends.

Funeral services were held Wednesday, July 28, 1993, at Bethany Chr. Ref. Church in Bloomfield, Ont.

"For by grace you are saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2: 8).

Correspondence address: Mrs. T. Magrie, P.O. Box 166, Bloomfield, ON K0K 1G0

Teachers

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(We are 45 miles W. of Ft. Frances, Ont., and 18 miles. from Emo, CRC).

Teachers

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Please contact us at:
Burns Lake Chr. School
Box 574
Burns Lake, BC V0J 1E0
or phone Dave Driedger (board chairman)
at (604) 692-3904

Timothy Christian School

Barrie, Ont.

is seeking applications for a

PRINCIPAL

starting in the **1994/95** school year. Timothy is a school of 120 students K-8. If you are interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **September 30, 1993.** Contact:

Mr. Eelke Veenstra
c/o Timothy Christian School
49 Ferris Lane
Barrie, ON L4M 2Y1
Tel.: (705) 458-9980

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Fax: 011-31-5291-51927

Teachers

TEACHER WANTED

Immanuel Christian School in Lethbridge, Alta., invites applications for a **half-time teacher** in **Grade 8** for the 1993/94 school term. Subject areas include Bible, language arts, science and health. Forward all correspondence to:

Mr. H. Konynenbelt, Principal
802-6th Avenue North
Lethbridge, AB T1H 0S1
Telephone: (403) 327-4223 or Fax: (403) 328-4082

Events

40th Anniversary

The First Christian Reformed Church of Guelph, Ont., hopes to celebrate its 40th anniversary, on **October 4, 1993.**

A variety night is planned for **Saturday, October 9, 1993, at 8:00 p.m.** and a special Thanksgiving Service for **Sunday, October 10, 1993, at 5:00 p.m.**

Former members are hereby cordially invited to join us in giving praise to our God for His blessings.

Obituaries

Oosterend Cornwall
July 10, 1917 - July 13, 1993

"He redeemed us... so that by faith we might receive the promise of the Spirit" (Gal. 3: 14).

On Tuesday, July 13, 1993, God called to His heavenly home our beloved Husband, Father and Pake:

JAMES (YME) JOUSTRA

at the age of 76 years.

Beloved Husband of Jean (Jeltje) Joustra-Oppewal

Beloved Father and Pake of:

Gladys & Henk Wikkerink — Duncan, B.C.
Nicole, Matthew, Karen

Jack & Joanne Joustra — Brampton, Ont.
Renate, Monique, Marcel

Teake & Rita Joustra — Avonmore, Ont.
Barbara, Deborah & Rob, Kevin, Jeffrey

Grace Joustra — London, Ont.

Herman Joustra — at home

The funeral was held on July 16, 1993, at 2 p.m., at the Immanuel Chr. Ref. Church in Cornwall, Rev. A. van Muyen officiated.

Correspondence address: 1105 Brock Street, Cornwall, ON K6H 6G3

Anniversaries

40th Anniversary Open house

To all friends, acquaintances, and relatvies of

ABEL and HENNIE BENTUM

You are hereby cordially invited to attend an open house in honour of our parents and grandparents' 40th wedding anniversary on Aug. 14, 1993, at John Knox Chr. School in Woodstock (corner of Hwy. 401 & 59). Beginning at 7 p.m.

They would love to see you there.

From their children and grandchildren.

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Job Opportunities

BUSINESS ADMINISTRATOR

ABBOTSFORD CHRISTIAN SCHOOL

The Abbotsford, B.C., Christian School Society invites immediate applications for the position of **Business Administrator** for the Abbotsford Christian School which serves over 1,100 students on three campuses.

The successful candidate will be responsible for providing leadership and management of non-academic administrative aspects of the Society necessary to support the learning activities. Applicants will be expected to be familiar with and support the constitution of the Society, to have demonstrated strong skills in public relations and communication, strong organizational and management experience, financial management skills and experience, and the ability to work with committees and academic administrators.

The salary will be commensurate with experience and training. Benefits and conditions of employment are the same of those of academic staff. Hours of employment and vacation periods will be set to meet the needs of the system.

Forward applications to:

Job Search Committee
Abbotsford Christian School
Box 157
Abbotsford, BC V2S 4N8

URGENTLY NEEDED

PROMOTIONAL DIRECTOR, for **Christian Cottage Imports Canada. EXCELLENT OPPORTUNITY FOR RETIRED OR SEMI-RETIRED INDIVIDUAL.** The goal of CCI CANADA, a non-profit organization, is to abate poverty and relieve suffering by enabling those in need in the third world to develop skills for employment through cottage industry handcraft production. Without strong promotional work it is inevitable that CCI will not survive. We need to broaden our base of volunteer distributors throughout Canada. As CCI is an extension of CRWRC, we would like to challenge all deacons to promote Christian Cottage Imports locally and possibly to find local distributors. The candidate would preferably be from southern Ontario since CCI is based in Guelph.

For more information please phone or write to:
Gerald Lock
1336 Beaufort Dr.
Burlington, ON L7P 4V9
(416) 335-0587

Calendar

Aug. 14 "Kaatsen," 11:30 a.m., Southside Park, **Woodstock**, Ont. Info.: (519) 842-5684.

Aug. 19 "Senior Citizens Day," 9:30 a.m., Lakewood Christian campgrounds, **Forest**, Ont. Speaker: Rev. John G. Klomps.

Sept. 4 "Weston Young Peoples Reunion," Second CRC, 259 Albion Rd., **Rexdale**, Ont. Punch at 5 p.m., potluck at 6 p.m. Info.: (519) 337-9546 or (416) 793-2304.

Sept. 5 Dutch worship service led by Rev. Jacob Kuntz, 3 p.m., CRC, **Ancaster**, Ont.

Sept. 5 "Frisian" worship service led by Rev. P. Brouwer, at 4 p.m., Trinity CRC, **Abbotsford**, B.C. Special offering: Pacific Island Ministries.

Sept. 6 Orientation week concert by "HIS BAND" at 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets $5.

Sept. 6 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek**, Ont. Info.: (416) 664-4507.

Sept. 7 Redeemer College convocation, 10:15 a.m., **Ancaster**, Ont. Rev. H.R. De Bolster opens the college's 12th academic year. Theme: "Stand Firm," based on 1 Cor. 15: 58.

Sept. 10-26 London Campus Ministry invites students to various events. For info. call (519) 438-1242 or (416) 727-1289.

Sept. 11 "Ontario Friendship Conference," at Woodland Chr. High School, **Breslau**, Ont. Theme: "Soar on wings like eagles (Is. 40: 31)." For info. call Sylvia at (519) 821-8515.

Sept. 18-19 "Women celebrating God's image," a conference especially for women in the CRC. Keynote speaker: Marchiene Rienstra. Workshops, fun and Sunday worship. At First CRC, **Toronto**, Ont. For info. call Lucy at (416) 469-3241 or Rosanne at (416) 766-9600.

Sept. 18-Nov. 27 "Healing Relationships in the Church," one-day seminars conducted by Reinder and Diane Klein. **Sept. 18:** Second CRC, **Brampton**, Ont.; **Sept. 25:** CRC, **Ancaster**, Ont.; **Oct. 9:** Jubilee CRC, **St. Catharines**, Ont.; **Oct. 23:** Maranatha CRC, **Cambridge**, Ont.; **Oct. 30:** Calvin CRC, **Ottawa**, Ont.; **Nov. 6:** DCHS, **Bowmanville**, Ont.; **Nov. 13:** First CRC, **London**, Ont.; **Nov. 27:** First CRC, **Chatham**, Ont. Cost $72 (group discounts available). For info. phone 1-800-567-5560 or call collect (705) 466-3144.

Sept. 25 Annual membership meeting, 2:30 p.m., Redeemer College, **Ancaster**, Ont. Registration at 2 p.m.

Oct. 2 Coffee Break/Story Hour Inspirational Rally '93, at Redeemer College, **Ancaster**, Ont. Registration: Lena Pasma, R.R. 7, Tillsonburg, ON N4G 4H1. Phone (519) 765-4449.

Oct. 2 Celebration banquet for the Lighthouse Centre's 25th anniversary. At the Willowdale Chr. School Auditorium, **Willowdale**, Ont. For info. call (416)535-6262

News

Jimmy Carter and 1,000 Habitat volunteers 'blitz-build' affordable homes in Canada

Bill Fledderus

WINNIPEG—Almost 1,000 volunteers from across Canada and the United States recently converged on Winnipeg, Man., and Kitchener, Ont., in order to put their faith into action building homes for people with low incomes.

Former U.S. president Jimmy Carter and his wife, Rosalynn, also practised their "hammer theology" with the other volunteers between July 18-24. Together all the participants in the Jimmy Carter Work Project put up 11 homes in Kitchener and 18 in Winnipeg.

The Carter Project is organized each year by Habitat for Humanity, an international non-profit agency which also builds homes for low-income people all year-round. Its annual summer blitz is a special attempt to attract attention and to make low-income housing a matter of public conscience. This year's was the first project to be held outside the U.S. since they began in 1984.

(Next year Canadian Habitat affiliates will begin their own annual summer project, called the Ed Schreyer Work Project and featuring the involvement of the former Governor General and his wife Lily Schreyer.)

PHOTOS COURTESY MELODY GRESIK

Christian students building a sub-floor with Habitat for Humanity for a needy family in Waterloo, Ont. Inset: Gresik (L), with schoolmates Chris Vink and Ken Wolters.

Christian students helped prepare

Part of the advance preparations for the blitz came from Quinte Christian High School in Belleville, Ont. About 30 student volunteers and five staff members helped install subfloors in four of the Waterloo homes as part of their senior class trip, held every year immediately after graduation.

"The trip was very worthwhile," says student Melody Gresik, on the phone from Kingston, Ont. "One of the best parts was meeting the families who will be living in the houses. For us, the homeless are no longer a faceless group in our society, but distinct individuals."

"The families we met had a good attitude," she adds. "They were eager to contribute, willing to work hard to get out of their situation and really grateful for the chance to purchase decent housing."

The idea for this year's senior trip, held June 21-24, came from fellow student Dirk Zwart, who read about Habitat in a magazine, says Gresik. For Zwart, who was recently interviewed by TV reporters, working with Habitat provided a chance "to give something back to the community, to put values into practice."

About Habitat

Habitat International was founded by Millard Fuller, whose first experience building not-for-profit houses in Zaire in 1968 led him to establish the organization in 1976. Habitat is now one of the largest home builders in the U.S., having built over 15,000 houses. It also purchases and renovates a great number of existing inner-city homes.

"The primary importance of Habitat is not how many houses we build," Fuller always says, "but it is the witness we make."

Habitat has independent affiliates in 16 Canadian cities and emerging affiliates in at least six more. Many of them, outside Winnipeg and Kitchener, managed to put up one or two houses during the blitz in July, raising the total number of houses erected during the blitz to over 40.

Each Habitat home is built for a specific low-income family currently living in inadequate conditions. (Habitat does not build houses with people on long-term social assistance.) In lieu of a downpayment, Habitat requires that each homeowner family contribute at least 500 hours of "sweat equity," helping to build their own home as well as those of others. The houses are usually simple (less than 900 sq. feet) and sell for $50,000 to $75,000.

Habitat organizes donated money, labour, materials and affordable mortgages—about $400 per month over 15 years—from corporate and individual sponsors. (Ten percent of donations to Habitat Canada are used for building homes in Jamaica.)

Carter Project director John Krahn of Winnipeg and project managers Vern Koop of Winnipeg and Bob Fitzgerald of Kitchener are all Mennonites.

AIDS in Africa: staggering implications

Bill Fledderus with files from the *United Church Observer*

HARARE, Zimbabwe — Two-thirds of the world's AIDS cases are found in central and southern Africa. According to the World Health Organization (WHO) at least six million African adults are now infected, a number estimated to jump to 10 million by 1994.

"The guess is that over the next 25 years, 37 million Africans will die of AIDS," reports Larry Krotz in the latest *United Church Observer*.

Such figures do not mean AIDS will destroy the entire population—estimates project it will level out at about 35 percent (some cities, such as Kampala, Uganda, have already reached that level).

The potential for human misery is staggering, but so is the potential for major economic and political destabilization, according to experts. AIDS in Africa is making its strongest attacks on "the present and future" generations, says Krotz: i.e., on newborns and on working-age, heterosexual adults.

Krotz points to Zambia's copper-belt region, which produces 20 percent of the country's wealth through the work of only six percent of the country's labour force. If that labour force were decimated by AIDS, it would affect not only the national economy but also the lives of the children and elderly people who are dependant on the work of their fathers and sons.

Human rights questions have also arisen, as In Zimbabwe where there is talk of forced HIV tests for young people before resources are invested in their training. A poor country can't afford to invest in people who will not be around to produce after they have been educated, some say.

African governments were initially defensive about the prevalence of AIDS. Some of them reportedly "fudged the numbers," and others censored newspaper reports. That denial stage, which left all the action up to the private sector and foreign agencies, is being overcome by some leaders in Uganda and Zimbabwe, reports Krotz. But, sadly, much of the general public still considers the AIDS problem to be something which happens to "other people."

Canadian development agencies such as OXFAM Canada are contributing funding to AIDS education and prevention programs, Krotz reports.

But such agencies also admit they are reticent to address the issue of how the epidemic may affect their future programming, reports Krotz. Says one agency representative, "AIDS is...like a time bomb, closer than any of us wants to face. We don't want to revise our programs to account for it."

News Digest

Edited by Bill Fledderus

Hawking backs right to die

VANCOUVER (CP) — Everyone has the right to commit suicide, world-renowned cosmologist Stephen Hawking said June 30, when asked about the controversial case of Sue Rodriguez. (Rodriguez is asking Canadian courts to permit her to commit physician-assisted suicide when her Lou Gehrig's disease progresses far enough so as to make her incapable of doing the deed herself.) "People should have the right to die if they want to, but I don't think one should do it [commit suicide]," says Hawking. He himself has had Lou Gehrig's disease, formally known as amyotrophic lateral sclerosis, for 29 years and suffers profoundly from it. He is wheelchair-bound, has virtually no muscle control and speaks via a computerized voice synthesizer.

Natives losing languages

OTTAWA — Almost 60 percent of Native adults who live on reserves in Canada can carry on a conversation in a Native language such as Cree or Ojibwa, but only 44 percent of their children can, according to a recent Statistics Canada survey. (Percentages for those off reserves are a sad 19 and 9, bringing down the overall averages to 36 percent of adults and 21 percent of children who can speak their Native tongue.) The survey also shows that the one million Native people in Canada are more likely to have tuberculosis and diabetes than other Canadians. Unemployment, suicide and alcohol abuse are also reportedly higher among Natives.